

The Missionary Intelligencer.

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Peace Around the Pacific.

WILL there be war between Japan and United States? Often we hear this question. I want to answer "*No,*" *not if the children can prevent it.* While I write, my own little four-year-old is sharing her plate of sandwiches with a Japanese little boy. Children know no race prejudice unless taught by their elders. The children of to-day are the adults of to-morrow. They can prevent war if they are Christian.

The American children are nominally Christian. When they practice the Golden Rule, they will not want to fight the Japanese. Show them pictures of Japanese children and see.

The Japanese children are not Christian. Neither are they from Christian homes, nor from day schools whose teachers have Christian ideals. They are from homes where the motto is, "We Japanese never forgive and never forget a wrong"—even a fancied one. They are in a proud country, civilized before Christ was born. At New Year's time young and old play a game of poem cards. These poems were written by a hundred different poets. The game has been played since the time of Cromwell in England, and the Cabots in North America. Since that time the Japanese children have memorized these poems. What nation seven hundred years ago could produce one hundred poets who are quoted to-day?

People with an ancestry like this are very sensitive and very proud, therefore very determined to yield to no one. They are like the rich young man who came to Jesus, asking, "What lack I yet?" And the answer is Christ's own, "Love others, come and follow me."

Love to others has never entered the mind of any Japanese outside of Christian influence. And this is the thing we must teach them; not only for their own salvation, but for ours too. If we *do* the Golden Rule, and they *do* the Golden Rule we shall all be happy, and a happy Christ will bless us all, and there will be "Peace around the Pacific." *Love* is the whole thing.

Osaka, Japan.

—MAUDE W. MADDEN.

Financial Exhibit.

The following is an exhibit of the receipts for the first six months of the current missionary year:

	1914	1915	Gain
Contributions from Churches	1,709	1,659	*50
Contributions from Sunday-schools ...	185	213	28
Contributions from C. E. Societies	252	269	17
Contributions from Individuals	640	558	*82
Amounts	\$100,998 20	\$77,184 85	*\$23,813 35

Comparing the receipts from different sources shows the following:

	1914	1915	Gain
Churches	\$38,095 87	\$31,982 11	*\$6,113 76
Sunday-schools	2,990 68	2,716 09	*274 59
C. E. Societies	2,248 66	2,021 36	*227 30
Individuals and Million Dollar Campaign Fund	27,390 44	18,879 81	*8,510 63
Miscellaneous	2,461 30	1,695 55	*765 75
Annuities	23,909 50	18,622 49	*5,287 01
Bequests	3,901 75	1,267 44	*2,634 31

*Loss.

Loss in Regular Receipts, \$15,892.03; loss in Annuities, \$5,287.01; loss in Bequests, \$2,634.31.

As the March Offering Sunday came a week later this year than last, the above is not quite fair to the situation. On April 8, when this issue went to press, the loss from all sources over the same number of days in last year was \$16,607, and the loss from churches, \$435. Read the editorial, "An Earnest Word About the Offering." We urge every church to rally to the support of the work in this time of crisis.

F. M. RAINS, *Secretary*.

A WORD FROM SECRETARY F. M. RAINS WHO IS VISITING THE WORK IN CUBA.

The Sunday-school at Union, Cuba, is making active preparations for Children's Day. The children are practicing the songs and gathering in their offerings. They expect to give more this year than last. The mission schools all over the world will do their full part. Every school in Cuba will observe the day. This example should help to provoke all the schools in the States to large things. All the work in Cuba is prospering.

Give that Sunday-school a good chance at Children's Day.

Love, generosity, joy, helpfulness! These are the slogans of Children's Day.

J. E. Pritchett, Kansas, Ill., writes: "We will continue our Living-link in spite of the failure in crops."

The main thing on Children's Day is the offering. Don't excuse the school because of the war. The receipts of two *English* missionary societies have *increased* this last year.

The Sunday-school which bestows nothing for those unreached for Christ in distant lands is robbing both them and itself.

"Go preach" were the words of our Lord and Savior. Love for Christ is the incentive and Children's Day affords the opportunity.

\$100,000 for Foreign Missions from the Sunday-schools this year! It was \$92,000 last year. Surely we can do \$8,000 better this year.

The Southern Baptists are celebrating the Judson Centennial by raising \$1,250,000 for Foreign Missions. Before the Christmas holidays they had secured eight hundred thousand dollars of this amount.

"Children's Day sacrifice!" What right have we to talk of sacrifice these days! God has prospered our land and we are free from war. Dare we do a small thing for Him who suffered all for the whole world?

More people attend the Children's Day exercise in our churches than attend any other service at any time during the year. Take advantage of the opportunity to let the community know we are doing things all over the world.

Miss Mary Lediard, of Tokyo, Japan, writes: "The Three-Years' Evangelistic Campaign is doing wonders all over the empire. This is a great three-years' evangelistic movement conducted by the Japanese Christians of all churches."

The German children have been asked to eat but one slice of bread instead of two for their afternoon lunch. They are denying themselves for the "Fatherland." Can we rightly approach the great Children's Day festival without the spirit of self-denial?

I. Konkle, Remington, Ind., writes: "We will contribute as much this year, if not more, than we did last year. We observed March 7th and had nearly



A. F. SANNDERSON,

Central Church, Syracuse, New York. This church has entered the Living-link rank. Pastor and congregation are happy.

\$100 subscribed that day, and our weekly offerings will bring the amount up to at least what it was last year—\$187."

A friend of missions undertook to support a missionary on the field. In order to do that she found it necessary to move into a smaller house. In sending the first installment she wrote, "I send this with the greatest pleasure I ever felt in my life." She did the will of her Lord and she "entered into his joy."

"God has good and he has better
Blessings for us here below,
We can choose to be his debtor,
We can much or little owe.
Trust him wholly, break the fetter
That now binds thy spirit, lest
Getting good or even better,
Thou shouldst miss his very best."

The Bishop of Oxford says that no one can accept the witness of our Lord without believing that there is no human faculty more productive of real results than prayer. The great intention of



F. W. O'MALLEY,

Pastor of the church at Riverside, California. This congregation has just become a Living-link under Mr. O'Malley's leadership, and will support a missionary on the foreign field.

God is the bringing in of the divine kingdom, and it is in response to prayer that the kingdom is to be brought near and to come.

The following notice was inserted in a German paper by the parents of their two sons who fell in the war now in progress: "In their youth they were our hope; in their age, our joy. We gave them to the Fatherland. Now they are our pride."

Dr. D. Clay Lilly in "Men and Missions" says that to produce missionary conviction in the hearts of the people, the pastor must feed them on the great missionary principles of the Word of God and on the great missionary facts as they have been wrought out in the extension of the Kingdom.

"A cigarette in the mouth of every man and woman and child in China"—this is the aim of one of the great tobacco companies. If the churches would determine that every man and woman and

child in China should hear the word of truth, the gospel of salvation, a new day would dawn upon that part of the world.

The World's Sunday School Association reports that up to April 1st, 200,000 copies of the New Testament had been provided for by the gifts of American Sunday-school scholars in the movement to raise "a million nickels from a million scholars for a million Testaments for a million soldiers."

"I often feel indignant at the sneers the very word 'missionary' provokes among the self-indulgent people I meet in the hotels in Eastern countries; for whatever the religious or moral convictions of these critics may be, their self-indulgence contrasts unfavorably with the self-denial of the many missionaries I have happened to meet."—Walter Tyndale.

It has been written here of late that there are people who still assert that forty per cent or more of the money given by the churches never gets to the field. This fable has been disposed of many times. It seems to have a tough life. Any one who wishes to know the facts can find them in the Annual Report. Every dollar received and every dollar paid out is published.

The church in New Orleans has exceeded its apportionment in spite of the heavy demand made by building the new church home. W. H. Allen, the pastor, says: "I hope next year we will see this much increased. Our motto is, 'Not retrenchment, but enlargement.'" If this motto were adopted by ten thousand churches it would mean much for the advancement of the interests of the Kingdom.

The following note from Miss Lediard, of Tokyo, Japan, indicates how the world-populations are shifting today: "Mr. McCoy baptized three on Thursday night at prayer meeting. It was unique in that one was a Japanese, one a Chinese, and one a Korean. One of the Christian boys remarked that it

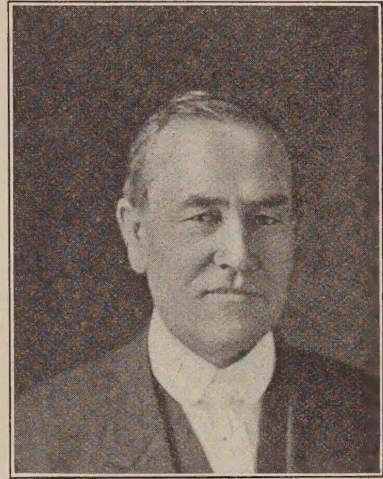
was a proof of the universal brotherhood of man. Christianity alone makes such things possible."

One of the young preachers writes that he does not believe the Foreign Mission cause need suffer for want of funds if all the pastors will do their duty in preaching and teaching and setting forth the facts and needs of the foreign fields. In his opinion the failure of the people to respond more liberally is due to their lack of knowledge of the pressing need and not to their indifference or stinginess.

We need a clearer and deeper sense of the claims of mission work. We have scarcely begun to realize the paramount claims of missions, the overwhelming need of the non-Christian world, the tremendous obligations resting upon us as the servants of Christ to do his will in this matter, and the awful guilt of neglecting it. We need men and we need money, but more than anything else we need that our eyes be opened.

The Chinese Commissioner of Education has expressed his willingness to employ a thousand Christian Chinese teachers if he could find them. For half a century the mission schools have been doing what they could to provide teachers; but they did not know and could not know that so many would be needed in the government schools; and even if they could have foreseen the present situation, they could not have trained so many as are now needed. They did not have the necessary material.

The visit of the Commission to the Far East was an epoch-making event in the history of the Foreign Society. The Report is a statesmanlike document. It gives, as no other publication has given, a survey of all the work in the Philippines, in China, and Japan. If the ministers generally would read the Report as found in *The Intelligencer* for March some Sunday morning, instead of preaching a sermon, they would do their people a good service for the missionary cause.



L. F. STEPHENS,

Pastor of the Boyle Heights Christian Church, Los Angeles, California, which has become a Living-link through the Foreign Society. The church takes a fine advance step in supporting a missionary.

A recent communication from a high religious authority in Germany says: "The strong revival of religious interest that the war has brought about us has deeply stirred our church life throughout the whole of evangelical Germany. Quite a number of our clergymen have told me that now it was a pleasure to be a pastor. Later on I hope to speak more fully of the methods of preaching during this time; the literature to this subject is exceptionally large and each service furnishes new material."

At the beginning of the year *The Missionary Herald* urged that a sermon be preached in every pulpit with a discussion of the following questions:

What constitutes a missionary church?

Can a church be true to Christ and not be a missionary church?

How go about creating a missionary church?

What are the lines of activity to be followed by such a church?

Have we been a missionary church in the past?

Do we desire to be one now?

Are we willing to pay the price?



A CONGO BABY.

Little Eleanor Moon and her mother. Eleanor was born at Bolenge, Africa, on the equator, and is a great wonder to the natives.

The Foreign Society is much in need of a well-trained nurse for China. A rare opportunity for Christian service is open to such a woman.

Morrison baptized his first convert in China in 1814. In 1842 there were six believers in all China. In 1900 there were 113,000, and of these 13,000 perished in the Boxer uprising. At the present time there are half a million Protestant Christians in China, and there are numerous indications of the rapid spread of Christianity over all parts of that vast Republic. The church has in China the greatest opportunity she has had since Pentecost, and the greatest opportunity she ever can have in all her history.

The most significant fact in the world to-day is the breaking down of the non-Christian faiths. In Japan the issue is no longer between Christianity and Buddhism, but between Christianity and Agnosticism and Atheism. Buddhism no longer holds the leading Japanese minds, and the common people are influenced by it less and less continually. China is

pushing aside the idols that have been revered for millenniums and is using the temples for school purposes. In India there are great mass movements toward Christianity. In some sections the increase in church membership is as much as four hundred per cent in one year. The words of India's own prophet are coming true, "None but Jesus, none but Jesus, deserves India, and he alone shall have it."

The International Missionary Review tells of one church that was giving \$10,000 a year for missions. Many felt that that was as much as it could be expected to give. Under competent leadership in six or seven years the gifts were almost quadrupled. Another church was supporting two missionaries in India, one in Korea, one in China, one in Siam, and one in Mexico. The members were giving on an average of \$5 each. After a few years the interest began to wane. With a new man in charge the church made the greatest gifts in its history, and three members volunteered and were sent to the field.

Sixteen years ago there were two churches in Korea, and these had a combined membership of 60. To-day in one Korean city there are six churches whose congregations each Lord's Day number 4,000. There are ten Christian schools in that city with a thousand boys and girls in attendance. The mid-week prayer-meetings are the largest in the world. The Protestant community in Korea numbers about 190,000. In one year the converts numbered 30,000. Every applicant for membership in a Korean church is asked what he has done for Christ. If he has done nothing he is advised to go and prove his faith by good works, and come again.

Dr. Berninger, of Indianapolis, suggests that every church that can afford it should send one of its members to visit the foreign field. On his return he can instruct the others and lead them in the work for missions. In many instances there are persons who are able to go at their own expense. In other

cases the one going would bear a portion of his expense. Many times the church might send its pastor. Not every church can afford to do this. Dr. Berninger is of the opinion that if this idea should be followed out, within the next five years the Disciples of Christ would be giving two and a half millions of dollars a year for Foreign Missions.

The following from one of our preachers indicates the danger of the budget plan unless it is backed up by weekly giving and the every-member canvass: "This church has the budget plan, with one offering in the fall, and the offering divisible by the number of the benevolences. I am much opposed to the budget plan because I believe it to be the strongest appeal to personal stinginess that was ever devised. I have started a March offering for Foreign Missions. I will win. Two men who gave \$5 each to the whole budget last year have already given me \$5 each for Foreign Missions, and they will give to the other benevolences when I get to them."

GET THE SUMMER CONFERENCE HABIT.

From July 28 to August 1 the Laymen's Missionary Movement will hold its annual conference at Lake Geneva, Wisconsin. Those who have attended these meetings in the past have been greatly inspired by them. It is doubtful if there is a more beautiful spot than Lake Geneva in America. Everything combines to make the conferences there pleasant—the surroundings, the fellowship, the inspiring program. This place is only a short distance from Chicago, and the expense is very moderate. Men registering for the conference may bring their families at the conference rates. Our people should have fifty men at this important conference. Will you not be one?

OUR PRAYERS ANSWERED.

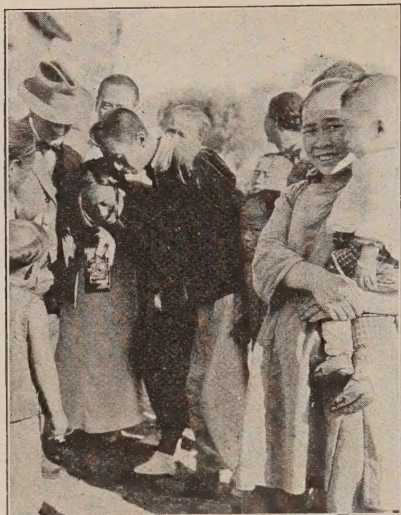
The churches have been praying for open doors for one hundred years. We have wanted the heathen people of the world to become willing to receive the



ISO MATSUMOTO,

Teacher in the Christian Kindergarten, Osaka, Japan. A very efficient worker. Fifty dollars will support this Christian worker for a year.

missionaries of the Cross. At last our prayers are answered, the doors of the world are wide open to-day. Never were there such opportunities in India, never were there such urgent and tremendous calls coming from Africa, never were the Macedonian calls so loud and insistent from China. Japan is in the same condition as in 1885, when she was ready to receive the gospel. They are asking us to double the forces in the next five years. The Philippines present to us a field ripe unto the harvest. Even Tibet is slowly opening up to the Christian missionaries. All the doors stand wide open to-day. Our prayers are answered; it now remains for the church to enter in and possess the land. If there are those among us who feel that we are unable to meet the situation, let them remember that the same God who gave vision to Joshua and Caleb is our God to-day and will give us the victory if we have faith to enter in. "Lord, speak to the children of Israel that they go forward."



CURIOUS CHINESE.

A group of boys interested in R. A. Doan's camera.

SEEING THE GLORY OF LIFE.

To get into the full swing of God's own work for the universe is to have a thrilling experience. The son of a great evangelist has recently gone out to China as a missionary, and a letter written to his mother shows how he is being overwhelmed, out there, with the glory of the life and work into which, in some form, God calls us all. He writes: "Mother dear, I am so glad that we came that I can scarcely contain myself. As much as I had heard of the terrible need out here, I had never half dreamed of what it is. Daily I become more impressed with the bigness and grandeur of the opportunity here. In comparison to it everything else sinks into insignificance, and the petty round that so many of our young people at home are wasting their lives in seems pitifully ridiculous. I am not able to thank God enough for permitting me to come. Just think what we would have missed if we stayed at home!" This young fellow is getting the mind of Christ. That means that one sees things as Christ sees them and that the very omnipotence of Christ thrills and works through one. Have we stepped out into the full glory of life?—*Christian Work*.

SUNDAY-SCHOOL ORGANIZATION AT LAOAG.

J. L. McLaughlin, the secretary of the Philippine Island Sunday School Union, cites a typical case of the value of organization in mission Sunday-schools. In Laoag, Ilocos Norte, they had a good Sunday-school of about one hundred members—good attendance and a fine class of young people, and everything was going pretty well. But Dr. C. L. Pickett, missionary in charge, always alert and on the job, was stirred with a new enthusiasm along Sunday-school lines and set out to reach, if possible, the maximum of efficiency. A more thorough organization was effected. The officers were gathered in for special training and the teachers for instruction. Better yet, the old pupils caught the contagion of enthusiasm and joined in the effort for better things. They began to go out together, two by two, and hold auxiliary classes in the afternoon. The enthusiasm for the work took hold of the workers, and for the past year the average attendance of the school, counting its extension classes, has been about seven hundred instead of the original one hundred. Organization? Yes, but even more, vision and enthusiasm.

WHAT A DOLLAR WILL DO.

A missionary states that a dollar will accomplish the following service:

1. Keep a child from starving for 50 days.
2. Feed and clothe an orphan for 25 days.
3. Pay for the education of an orphan for 25 days.
4. Feed a poor widow for a month.
5. Furnish a teacher for untaught children 2 weeks.
6. Send out a Bible woman for 2 weeks, when she may brighten 50 homes and 200 souls.
7. Send out a native evangelist for one week.
8. Send out a colporteur with the Bible for 12 days.
9. Buy 50 copies of the gospel in any language.
10. Buy 12 New Testaments in any language.

11. Buy 3 Bibles in any language.
12. Set in motion incalculable influences.
13. Support a boy in school for one month.
14. Support a Sunday-school for 2 weeks.
15. Rent a chapel for 14 days.
16. Provide medicine for 20 patients.
17. Support a hospital bed for 2 weeks.

A PASTOR CHALLENGING HIS CHURCH

The following letter has been received from a man in the pew who writes about his pastor: "As an old subscriber to the INTELLIGENCER and an officer of the church here for many years, I want to say that this field is the hardest in the States to get interested in foreign works. It has had student preachers and regular pastors, but they have been afraid that their salary would not have been forthcoming if they vigorously pushed Foreign Missions. It was therefore a joy to hear our pastor, whom I believe is one of the greatest foreign missionary preachers and workers in the brotherhood, say such things as the following in his sermon, March 7th:

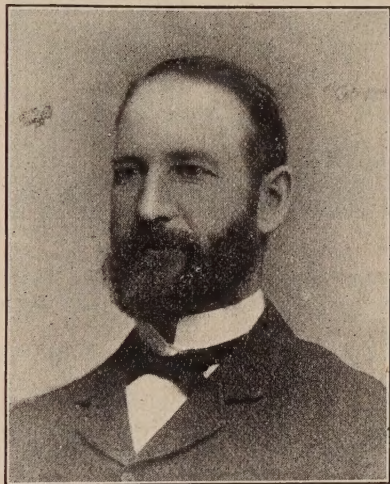
"As soon as you put into missions the same energy and intelligence you put into your business, then, and not until then, can we realize our vision of evangelization of the world in this generation. If this church desires sincerely to grow in grace, numbers, and in finance, put missions at the head, and not the tail, of your thoughts and enterprises. I have no place in my life for a church or an individual who says, 'Let us see to Home Missions first, and then to Foreign Missions next.' I find that 99 per cent plus of these churches and individuals neither know the needs of the home fields nor give one cent, either; and when I hear it I generally say, 'Humbug!'"

"Remember, not a cent given here this morning goes to the church treasurer, but direct to the missionary treasurer. Starve the preacher and his family, if you like, but help to give the

gospel to the heathen. I'll still smile and sing if there is no money in the treasury in the morning.'"

CHILDREN'S DAY AND OUR PIONEER MISSIONARY TO JAPAN

The walls of your Sunday-school rooms ought to have on them the picture of this great man who was one of the first to open the way for our people in



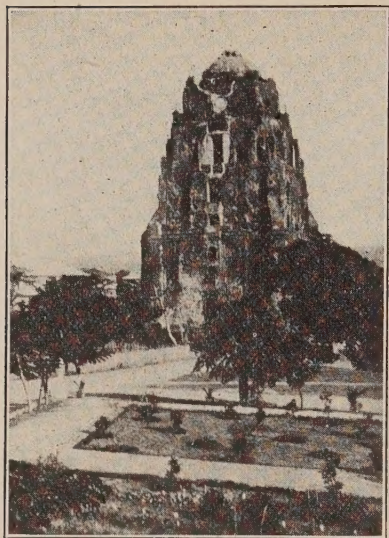
CHARLES E. GARST

Japan. The Foreign Society has had a fine large lithograph made from the photograph of Mr. Garst and it will be presented to each school observing Children's Day. It will be excellent for framing. The picture of this good man who gave his life for Japan should take its place beside the other lithographs the Society has presented to the schools: those of Livingstone, Wharton, and Dr. Susie Rijnhart.

The Children's Day Exercise is shaped around the work of Chas. E. Garst this year.

FAR TOO SMALL.

In the joint apportionment many churches are asked for amounts that are far too small. More than a thousand churches are asked for \$2 a year each for Foreign Missions, and a very considerable number for \$3 a year each. Two dollars a year is somewhat less than four



The Catholic church tower at Laoag, Philippines. The towers were built separate from the cathedrals because of earthquake shocks.

cents a week. If the churches should adopt the plan of giving weekly there is no coin small enough that could be used in paying four cents a week.

It goes without saying that no church among us should give as little as \$2 a year for this great cause. There is no church among us that is not able to give much more than this. One religious body in America gives \$9.40 for every man and woman and boy and girl enrolled in its fellowship. The Chinese Christians in California give \$8 a year each for Foreign Missions. It is plain that when a whole church of self-respecting American citizens is asked to give one fourth as much as one Chinese laundry boy on the Pacific Coast gives, there is something wrong.

What conception would the man in the street have of the cause of Foreign Missions if he knew that a whole church was asked to give four cents a week for its maintenance and enlargement! The suggestion of so small a gift does not honor the work or honor the Lord. Let any one think of what the nations of Europe are doing at the present time—giving millions of men and billions of dollars, and then four cents a week given

by a whole church to extend the boundaries of the Redeemer's Kingdom seems infinitesimal. No church with an atom of self-respect and a worthy conception of the missionary enterprise can be satisfied with giving such a paltry sum for a work of such magnitude and moral grandeur.

The committee that made out the joint apportionment is not to be blamed. They based their requests on what the churches had been doing and what they believed the churches would do this year. If the people believe what Alexander Campbell said, namely this, that the church is essentially and necessarily a missionary institution, they will give far in excess of what the Joint Apportionment Committee suggested that they do give.

ANOTHER REASON FOR WORLD-WIDE SUNDAY- SCHOOL WORK.

The wisdom of the Sunday-school movement in the mission field is being demonstrated every day. The argument usually advanced for it is that the heathen child is ten times more accessible to Christian teaching than the adult. That is unquestionably true. Another reason is that the heathen's child has greater influence with his parents than any foreign missionary can have. This is vividly shown in a story given by Miss Jennie V. Hughes, of Kiukiang, China, in a letter to Mr. Frank L. Brown, joint general secretary of the World's Sunday School Association.

"The Sunday-schools of Kiukiang," writes Miss Hughes, "are all graded and five are going at the same time every Sunday, all of them carried on by native Chinese workers. In one of these schools is a little ten-year-old girl who has brought her brothers and sisters, and now her mother, into the Sunday-school. The latter has been in the school for about six weeks. She is a Taoist, and also has imposed on herself vegetarianism for life as a pledge to the gods. Last Sunday one of the teachers came to me after the lesson, with a shining face, bearing the glad news that this mother had that morning, in answer to the plea of her little girl, broken her life vow and had accepted Christ. She gave a

glowing testimony of faith in Jesus Christ and asked for a Bible to take home to her husband, requesting us to pray for his conversion."

In Central Church, Pyengyang, Korea, an organized Bible class of fifty young men has been formed. During the recent revival this group of young men assumed responsibility for all the young men who professed an interest in Christianity during the progress of the evangelistic meetings. They assigned a certain number to each member of the class, and these Bible-class workers went daily to the homes of the inquirers and brought them to the evening meetings. Now that the revival is over, they still continue to bring them to the regular and special church services. Many of the members of this class have gone out preaching on Sunday afternoons, and as a result there has been a constant stream of new believers into the churches.

THE NINETY AND NINE.

A NEW VERSION.

There was one fair lamb that safely lay
In the shelter of the fold,
But ninety and nine were lost—away—
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, I am here, this lamb of Thine,—

Am I not enough for Thee?"

But the Shepherd made answer:

"Ninety and nine

Are still far away from me,

And, although the road be rough and steep,
I go to the desert to find each sheep."

But little that ransomed one ever knew

How deep were the waters crossed,
Nor how dark were the nights that the Lord
passed through

Ere He found His sheep that were lost:

Out in the desert He heard their cry—

Sick and helpless and ready to die.

"Lord, whence are those blood drops all the
way

That mark out the mountain's tracks?"

"They are shed for all who have gone astray

Ere the Shepherd can bring them back."

"Lord, whence are Thy hands so rent and
torn?"

"They are pierced to-night by many a
thorn."

But all through the mountains, thunder-
riven,

And up from the rocky steep,

Will arise a glad cry to the gate of heaven:

"Rejoice; I have all my sheep;"

As the angels echo around the throne:

"Rejoice; for the Lord brings back His
own."

—The Helping Hand.



Wayside Filipino Children of the Poor.

EDITORIAL.

An Earnest Word About the Offering.

A careful study of the financial exhibit on page 186 will give the reader food for very serious thought. We are anxious that the friends of the work shall know the exact condition, in order that all may unite in prayer and effort for the increase of our receipts during the current year.

The exhibit is a little misleading, from the fact that the March Offering day came a week earlier in 1914 than in 1915. Because of this the receipts of an additional week need to be added to those tabulated for 1915, in order that the comparison with last year shall be perfectly fair. We have made this computation and find that the total receipts of the Society for the year up to April 8, compared with the same period of last year, show a loss of \$16,607 from all sources, and a loss of \$435 from the churches alone.

While this statement changes somewhat the aspect of the financial exhibit for the first six months of this year, yet it does not relieve the Society of a very serious situation. These are days of keen anxiety with those in the Foreign Society mission rooms and with the missionaries on the field. It has been quite evident that if the receipts of this year fall below those of last, retrenchment will be absolutely necessary. With the receipts standing as they do now, only the most earnest and quick action on the part of the churches will avert this serious outcome. It makes the heart of any one who is deeply interested ache to think of possible retrenchment just now. What this will mean can hardly be measured by any one who is not very intimate with the work of the Society. If a retreat is necessary, it will mean a reduction of all the expenditures on the foreign fields. This means a cutting of the missionaries' salaries and all the appropriations for the native workers. To one who knows how the workers are struggling with the great task, on pitifully meager resources, such an outlook is little less than a tragedy.

Of course, if retrenchment is made, it will be necessary first to cut salaries and expenditures at the offices of the Society. While this is serious, the situation faced on the field is much more so. We can hardly feel that the churches will not rally to this great emergency and send in the largest offering in our history. It lies with the churches and Sunday-schools to say whether the work shall be sadly crippled, or not. There has been much talk about "hard times," but we as a people can hardly put forward this excuse to cover diminished receipts in the present missionary situation. As one of our pastors writes us, "Few of our churches have not yet learned what either hardship or self-denial means." In the midst of the pressure of the war, two of the Canadian missionary societies have increased their receipts, and word comes to us that two of the English societies, through self-sacrifice and earnest efforts on the part of the supporters of the work, have also forged ahead of last year in the amount of money received.

In the face of such response from Christian people in distress, we can certainly not offer scarcity of money as an excuse for falling behind in this year of our Lord.

Just now, when all the world is so shocked with suffering and when self-denial is in the very atmosphere, our people should be inspired to more unselfish giving than ever before.

The Commission of the Foreign Society, which was sent to the Far East, has come back with a wonderful report of opportunities and also with a statement about the pitifully inadequate way in which we are meeting these opportunities. Our missionaries face obligations and emergencies which the Christian world has never experienced before. To retrench now would mean indescribable loss. The combination of favorable circumstances facing us in every field demands a great increase in expenditures, rather than a reduction. We cannot think with calmness of giving up work which has been so laboriously established and which is the fruit of such prayer and sacrifice as the missionaries have put into it.

We have tried to state the situation as it appears to us. We feel that the people should know in order to pray and act intelligently. Let there be no delay and no hesitancy on the part of any one who loves the missionary work. We urge on the churches that have not taken their offering yet, to not delay longer. Many of the churches that have taken it have not yet completed the gathering of the receipts. This should be done at the earliest opportunity.

In this hour of great need, when the Society has had to borrow so heavily at the banks in order to meet its obligations to the missionaries at the front, no church should hold an offering in its treasury a single day to the embarrassment of the work.

We are receiving many good words from churches. We know that the introduction of the "Every-Member" Canvass and weekly giving in large numbers of the congregations has reduced the payments to a quarterly basis, and thus the receipts are slower in coming in.

May, June, and July will be anxious and critical months in the rooms of the Society and with the missionaries who are toiling at the front. Let every friend of the cause stand by the work. It is Christ's work and not ours and he will hold us responsible if when the year closes we have not done what we could.

Have We Ever Practiced Self-Denial on Children's Day?

Have you heard what the children of Germany are doing for their Fatherland in this crisis? It has been their custom, from time immemorial, to come home from school in the afternoon and eat a sandwich composed of two pieces of rye bread, with butter or a little meat between. The Kaiser has called upon all the children of Germany to take but one slice of bread when they come home in the afternoon, and the children all over Germany are loyally carrying out his wish.

Can you imagine what self-denial this means to the sturdy little children of Germany, coming from school with their keen appetites? Without a murmur these little folks are pushing away from them that which is so good to a child and are sturdily standing in the strength of their militant childhood for the land which they love.

Not only is Germany responding to the appeal for self-denial, but every land in Europe which is engaged in this horrible war is answering the same chal-

lenge—men, women, and children—the aged and the young alike, by the millions, are not only denying themselves, but really sacrificing of the necessities of life, that their countries may be sustained in this hour of crisis.

In the face of this, can we say we have ever denied ourselves anything for the extension of the Kingdom of Christ to the ends of the earth? We would be ashamed to call our puny giving to the missionary cause "self-denial." While the children of Europe are sacrificing for war, let the children of America deny themselves for peace. There is nothing that will ever bring lasting peace to this war-racked world of ours save the teachings of the gospel of Jesus Christ. This is what Children's Day stands for: the sending of the news of the Prince of Peace to the darkest places of the earth.

Why not begin to deny ourselves for a great Children's Day offering now? Nothing will be more wholesome for the lives of the children than to teach them self-denial in their every-day demands, in order that Christ may come to His Own. There are a thousand little ways in which pennies and dimes can be rolled into dollars—and thousands of dollars—by the children. Less candy, fewer moving pictures, cutting down of

extras all along the line, would make it possible not only to reach the \$100,000 for which we are aiming on Children's Day, but would make possible a half million for Foreign Missions.

In the face of what Europe is doing for bloodshed to-day, would it injure us if we gave until it hurt just a little for a cause so just and so wonderful as world-wide missions? Let the parents enlist the children—let the superintendents of the Sunday-school speak inspiringly from the platform. Let the teachers repeatedly press the need of self-denial. How dare we waste anything just now, with the world in the condition that it is? Millions of people are on the verge of starvation; hundreds of thousands of homes are broken up; broad stretches of fertile land have been made arid; tens of thousands of lives have been given up on the battlefield. Does not this sober us? Can we be prodigal in our expenditures? Does not common loyalty to Christ demand absolute sincerity in the matter of stewardship? The Near East is in war; the Far East is in transition—our prospered land lies between. In the mission fields the most wonderful emergency the church has ever seen stands challenging before us. How dare we do less than deny ourselves for the cause of Christ in this important hour?

Emulation: A Children's Day Challenge.

You will notice the word from Secretary Rains among the editorial notes.

He states that our little church at Union, Cuba, is already making excellent preparations for Children's Day. The Sunday-school at Union is not only a mission, but is a mission of a mission. This church and school have been planted by our mission church in Matanzas, Cuba. Even they have caught the spirit of Children's Day and are planning for a large offering, that the gospel may be sent to distant lands.

All over the world this is true: Sunday-schools in Africa, in Japan, in China, in the Philippines, in Jamaica, in India, will observe Children's Day for foreign missions. These children—product of our

own missionary work—poor in the extreme, as compared with our children in America—will meet on Children's Day to sing and pray and give of their carefully guarded coins for the extension of Christ's Kingdom. Shame upon us if the children who are products of our Children's Day outdo us here in the homeland! How poor and shriveled and selfish a Sunday-school in America must be which, in the face of this challenge from the ends of the earth, has no share in Children's Day! How this effort on the part of these little struggling schools we have created should inspire our larger schools in America to do big things the first Sunday in June! If the poor Cuban child, the straightened child

of Japan, the little folks of China, who live on two bowls of rice a day, and the Sunday-schools in distant India, where famine so often stalks—can deny themselves for a Children's Day offering,

how dare we do a meager thing in prosperous America? May the word from the little Sunday-school in Cuba be a mighty challenge to our Sunday-school hosts.

Pray Ye Therefore.

The Society is in urgent need of two men for China. It needs a medical missionary for Luchowfu. Dr. Wakefield is doing his best at that station, but he cannot begin to do all the work that should be done. Our hospital is the only one in a district containing two millions of people. A teacher is needed for Nantungchow. There is an opening for a teacher in Nantungchow such as cannot be found at any other part of the world. The medical missionary and the teaching missionary should be as well equipped as if they were going into a hospital and a college in the United States. The Society needs money to carry on the present work and to enlarge it. By increasing the plant twenty-five per cent we will increase its efficiency one hundred per cent. Times are hard in some parts of the country, but they are not as hard as they are in Europe. By doing what we are able to do we shall greatly advance the work and greatly honor our Lord. The friends should know that to diminish the work at such a time as this would be a calamity of the first degree.

The gracious promise is, "Ask, and ye

shall receive." Our Lord said, "If ye ask anything in my name, I will do it." And the apostle said, "This is the confidence that we have in him, that, if we ask anything according to his will, he hears us." The privilege of prayer is ours. The power to effect great results is ours. For while we pray God acts. He says to us, "Before they call I will answer, and while they are yet speaking I will hear." Thus through a child of God bowed in prayer the gospel may be sent into all lands. "As he prays, God baffles the powers of darkness; as he prays, God moves the hearts of kings; as he prays, God breaks down the barriers to evangelization; as he prays, God opens up the pathway to forbidden lands; as he prays, God unclasps the purses of his children; as he prays, God raises up and thrusts forth the gospel messengers to the whitened harvests."

This is our inestimable privilege. If the whole church will use it we shall see the men needed offering themselves and begging to be sent, and the people of God giving, as some gave in ancient time, to the extent of their power, yea, and beyond their power.

An Hour for Worthy Giving.

The only giving that is worthy of us as followers of Christ is that which is sacrificial. It is said of our Lord that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich. He was in the form of God and yet he emptied himself and took upon him the form of a servant. He put away sin by the sacrifice of himself. He purchased the race with his own blood. The early Christians took joyfully the spoiling of their goods and suffered the loss of all things and counted them as refuse for Christ's sake.

At the close of the Franco-Prussian war, the French nobles wore coarse and cheap clothing. They did that until the indemnity was paid and France was free. The Japanese made many great sacrifices that their army and navy might vanquish the Russians. They thought it a shameful thing to indulge in luxuries when the life of the nation was at stake. The Japanese people were ready for any service and any sacrifice that Japan might have an honored place among the nations of the world.

We know what is being done in Europe at the present time. The Germans

are eating bread that is only half flour and the other half potato meal. It is considered treason for people to eat more than is needed to satisfy the demands of hunger. In every nation of Europe patriotic men are giving their entire men and when necessary are drawing upon their reserves. Parents are giving their sons, wives their husbands, and children their fathers. Money is being voted by the billion. A Moravian bishop said that the world never before witnessed such an outpouring of sacrificial giving. Never before has money been given so lavishly. Deep has answered unto deep. The depth of need has been answered by the depth of Christian liberality.

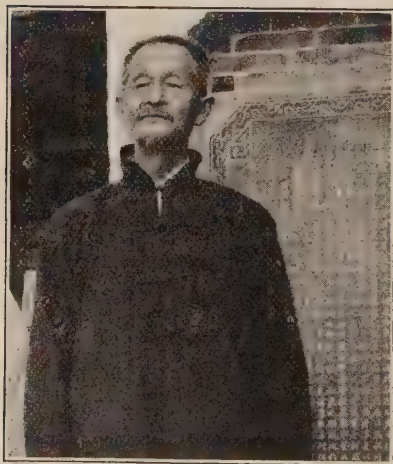
The teaching and example of Christ and his apostles and the action of these nations should be a challenge to the Christian people of America. Like the people of Laodicea, we are rich and increased with goods and have need of nothing. We have scarcely been touched by the European war. In fact, many have profited largely by it. It is within our power to give as we have never given before, or thought of giving. It is our prosperity that holds us back, and not our poverty. It will not be to our

credit if we fail to give as much this year as we have given in our best previous year. It will not be to our credit if we do not do far more this year than we have ever done.

We need to bear in mind that the symbol of our holy religion is the cross, and the cross means pain and not comfort. We need to know that if Christian people are at ease in Zion the Lord will not use them in any large way to promote the interests of His Kingdom. We need to consider that the world cannot be saved by our loose change and by what we can spare as easily as not. "It is what we cannot spare which bears the hallmark of Calvary, and is the ministry of redemptive life." Our Lord gave himself for the world. Will we be worthy of him if we do not share in the travail of his soul?

Instead of giving less than usual because there is war in Europe, shall we not out of love to our Lord, who loved us and gave himself up for us, make this a record year and give on a scale that shall send a thrill of gladness around the world and that will cause the angels to rejoice with joy unspeakable and full of love?

A STRIKING CONTRAST FROM CHINA.



Our oldest Chinese evangelist, Shi Gwa Biao, of Chuchow, China. He was an out-cast opium fiend and beggar thirty years ago. Rescued and converted by Dr. Macklin, he is now one of China's great evangelists.



An old famine refugee of Chuchow, China. Homeless, Christless, starving, and ignorant. This photo was taken when he was picked up by one of our missionaries.

CONTRIBUTED ARTICLES.

Fox Worship and Electricity in Osaka, Japan.

MRS. MAUDE W. MADDEN.

STRANGE MIXTURE OF NEW AND OLD.

The man across the street, a rich iron founder, has his spacious house and his beautiful grounds lighted with electricity, and pumps water from his well through-out his house with an electric motor.



All the principal and many of the residence streets of Osaka are electric lighted. Luna Park, with its hundred of electric-bulb trimmed buildings and its great elec-

tric tower, bursts on one's vision every night like a dream of fairyland.

Over forty great factories, employing some sixty thousand people, and many smaller factories and concerns are filled with latest machinery run by electric motors, and of course are electric lighted.

The Osaka City electric car line and the several suburban lines to Kyoto, Kobe, Wakayama, Nara, and other cities, some twenty miles or more away, would be hard to surpass in any city in the world.

The man across the street, adhering to old customs and superstitions, married his daughter to man who took her name and came to live in her house, for fear her family name would die out and her ancestors, restless and angry, would be unworshiped and uncared for in future years.

Among other residences lighted by electricity and filled with modern luxuries and priceless relics of ancient art are those of the corrupt and scheming Buddhist priests.

DEIFIED BILLIKIN.

In the arch under the great electric tower in Luna Park is a huge "Billikin" marked "The Western's god of luck."

Many and devout are those who worship him here, publicly, and are not ashamed!

In practically all the shops and homes in Luna Park and in all Osaka is the god-shelf with its pair of male and female fox images. The lights on this shelf and the food offerings on it are renewed daily, as are those of the Buddha altar beside it; so shall these houses prosper forever!

In the grounds of nearly, if not all, the factories, big and little, in Osaka is a fox shrine, or, as the Japanese call it, "Inari Jinja." It is endorsed by "the firm;" otherwise business would be ruined, they say. Once a greedy Osaka merchant, dissatisfied with his profits, went to a fox temple—there are thousands of them—and after giving the priest a generous fee, asked how the god's favor might be won. He was to make an offering, then stay in the temple till midnight, and abide by the words of the first worshiper after eleven o'clock. Now, so great is the fear of "fox possession" that the greedy fellow had a hard time screwing his courage up to the sticking point; but in fear and trembling, he listened for approaching footsteps, hoping for real human steps; but fearing some trick of his Foxy Majesty, for popular are the most gruesome tales of his tricks on human folks. The merchant listened, obeyed the words of the unknown voice, and in six months was completely bankrupt! But he never blamed the fox god! Nevertheless there is scarcely a rice merchant on the Osaka exchange who does not first daily pay his respects to the fox god.

"An old man on a lonely mountain road was overtaken by a beautiful girl, who spoke kindly to him. He was so charmed by her goodness that, when evening came and she invited him to rest in her father's hut, he gladly consented.



Red-Towel Fox Shrine near Kizukawa kindergarten. A man is worshipping, and the priest stands by the door. Children at the left can be seen looking on.

At midnight he woke in a chill; in terror he saw the beautiful girl change before his eyes into an awful demon ready to devour him. Terror gave his old legs strength a youth might envy, and the old man lived to tell his tale in a near by village, whose people declared the old man had been bewitched by the fox of a little shrine in the place where he thought he had slept in a hut!"

ELECTRIC CARS FAVOR HEATHEN WORSHIP.

Every day the electric cars are crowded, but on the days of temple festivals, usually twice a month, all day and almost all night there is scarcely breathing space in the cars, or on the streets within several blocks of the temples, so dense is the crowd of worshipers! Not only do the city folks worship, but the interurban cars bring worshipers in crowds and delegations from towns, cities, and villages within a sixty-mile radius. Did any one think *electricity* would kill fox worship or other superstitions? Rather it has made the temples

rich by making them accessible as they never were before. These are harvest days for the priests! Thanks to electricity.

Close by the fence of the Tennoji, Osaka, mission house is a little fox shrine, so small it cannot hold all the offerings of rice, fruit, and other food-stuffs it receives. Although each devotee is supposed to throw into the offering chest merely one handful of rice at the end of a festival day a bushel or more of rice will be carried away by the servants of the priests, and rice is not cheap these days.

On these festival days the boys of the neighborhood, from daylight till past midnight, keep up a terrible tom-tom on the temple drum. In their excitement they race up and down the streets singing a song which, rudely translated, is this:

"I'll go wherever you tell me to,
I'll do whatever you say,
O Inari Sama!"

In the famous cherry park along the Sumida River, in Tokyo, is a fox shrine dedicated, says a native writer, "to Inari, the Ceres of Japan." The story of the Mimeguri Shrine is this: Many years ago there was a great famine caused by the drought. The farmers erected this shrine, hoping by this proof of devotion for future crops. A famous poet of that time wrote them this song to chant at the shrine:

"To bring the showers we plead,
Thrice around our rice fields speed
If thou art a god who sees our need."

Mimeguri means "thrice around." The story adds that the refreshing, life-giving showers came.

DEPARTMENT STORE WITH FOX GOD.

The Mitsui family, multi-millionaires of Japan (who, by the way, have not escaped being mixed up in the recent naval graft scandals), proprietors of Mitsukoshi, the biggest and finest department store in all the East, declare they owe all their success to the favor of the fox god of Mimeguri. It has prospered them over two hundred and fifty years, they say.

In the big department store in Tokyo, with its marble pillars, plate-glass windows, electric elevators, electric carrying appliances, telephones, escalator, electric lighted rest rooms, restaurants, its beautiful roof-garden, and all—there is also a shrine on the roof to the fox god of Mimeguri shrine among the cherry trees across the river. And a priest of this shrine officiates at every important affair of this modern business firm.

Perhaps the most popular fox shrine in Japan is close by the famous, new two-mile tunnel (electric lighted) on the electric interurban between Osaka and Nara. If one worships here wonderful blessings in health and prosperity are assured, especially if one has courage to walk all around the temple at midnight. To receive the gift of a pastry gourd, made at this temple, and costing about two cents, containing a message from the god of the shrine, is happiness enough for a whole year. Thousands and thousands are the worshipers that carry home the gourd charm even in this year of our Lord 1914.

Now, all these superstitions and all these bewitchments and troubles began in Japan many hundreds of years ago, when a Chinaman began to teach the Japanese about rice. He let some of his seed rice fall on a fox who was passing by, and "Bre'r Fox" shook it off along a river, where soon the germs sprouted and the people found the pearly grains delicious food. The Chinaman was deified as the rice god, and the fox was regarded as his messenger. All the gods and goddesses of mythology have messengers. And, as is well known, the fox is a destructive animal and no especial friend to the human race; his image, male and female, is put up in every Inari shrine for the purpose of courting his favor. He is a Shinto god, as are all the gods of Industry, and the god's image (which I have never seen in a shrine, but which is found in many a shop and home) is a big, fat Chinaman called Daikoku, sitting on two bags of rice. But Shinto, you know, the Japanese Government says, is not a religion! Perhaps I've got things mixed. If so, I'm no worse than all the worshipers, for



A group of Osaka girls and Mrs. M. B. Madden. All are Christians but two, and these will soon be baptized. Several of these girls live near the Red Towel Fox Shrine. One helps in the kindergarten near there.

no two of them agree as to *what* they worship.

The first Inari shrine in Japan was built in Kyoto in A. D. 711, where, it is said, this god (or, as some claim, goddess) first manifested itself in the form of the Chinaman (?). And once, when the foxes in this neighborhood were unbearably mischievous, the people put up a fence around the shrine, so the people couldn't worship, as a punishment to the deity for not keeping its messengers under better control!

No, electricity by itself is not driving out fox worship, but I'll tell you what

is. Near the Red Towel Fox Shrine, in a busy factory district in Osaka, is our little kindergarten of fifty-five bright-faced youngsters. These little children are growing the love of Jesus in their hearts ("Perfect love casteth out fear"), the songs of Jesus are on their lips, their mothers and fathers are hearing "Wonderful words of life." Fox worship has nothing to fear from modern materialism, but it trembles before the Christian songs of little children.

Osaka, Japan.

A Letter of Thanksgiving.

BESS E. BOWMAN.

(When this letter was written Mrs. Bowman was alone in the city of Wuweichow, China—that is, she was the only white person within forty miles.)

HAPPY IN SERVICE.

I have been more truly thankful to-day than I have ever been before at this season. The blessings of former years were missed, still the joy of being in the place where in all the world I am most needed has more than compensated. Though all alone in this great city to-night, I can truly say that the Lord has supplied all my need to-day, according to *his riches* in glory, not according to the traditional idea of abundant food and friends, but in glad service with the *Friend* who shares with us in the meat and drink he found in doing the will of God.

We have been having some splendid evangelistic meetings here, which have been attended by a fine class of people who seem deeply interested. Mr. Shi, our pastor from Wuhu, has been here for several days, and now we are fortunate in having Mr. Li with us for a further series of meetings. He is a man of great learning and deep consecration, and the people seem much impressed. Since I have been here the women have begun to attend these meetings at the street chapel, and some are deeply interested.

THE MINISTRY OF HEALING.

Just after the meeting started last night, Mrs. Wei, Dr. Yang, and I were called out to see a woman who had been in a dying condition for about four days. We found the home filled with relatives and friends, helpless and hopeless to a degree unapproached by any other race of people. Home is a misnomer for the shed these people live in, with its mud walls, mud floors, thatched roof, patched up here and there with bamboo mats. There were no windows in the two rooms we were in, and the burning incense was stifling. They had exhausted the skill of all the so-called native physicians, Buddhist priests had chanted the last unavailing prayer, and then they turned to us.

Into the midst of this hopeless misery the Christian doctor and nurse came like "angels of Light" sure enough, hopeful, loving, efficient. These people were told to stop praying to their idols and pray to the true God who is *able to save*. All but the immediate family were put out of the room, an operating table was improvised, and the sufferer was mercifully put to sleep under an anæsthetic, to the utter astonishment of the family, and then for the first time in the history of this crumbling old city two precious lives were saved by modern surgery.

Dear ones at home, this doctor and

nurse are *your gifts* to this city. Dr. Yang is a graduate of the Luchowfu Hospital, and Mrs. Wei, a graduate nurse, is the teacher of our girls' school here.

Your gift to this city is *life, both now and for eternity*. Do you wonder now why I couldn't sleep for joy last night, and am so truly thankful to-day?

Then another incident to show what it means for one of these people to decide for Christ.

SUFFERING FOR CHRIST'S SAKE.

Our street chapel is almost opposite the store of Mr. Tang, a merchant whose wife has been coming to the meetings. She finally decided very definitely to give her heart to God. Her life was so completely changed from that time that she, like the woman of Samaria, went about telling all her friends and neighbors, and they, having known her all her life, believed also, as did the Samaritans, and here the simile ends in a crash.

During a rush of business Mrs. Tang was called to the store to help serve customers, and the "One in her heart" wouldn't let her lie in order to sell goods, but, contrary to her husband's business principles, she told the truth. Mr. Tang was furious and commanded

her to give up her religion. When she refused to do so, he threatened to throw her into the street to starve, but the brave little woman said she would gladly beg, but she wouldn't give up her Lord. Her husband then threatened to kill her, which in China a husband is entitled to do without fear of persecution. She answered, "You can kill me if you wish to do so, but that will not separate me from my God; I will only go to him and be with him forever," which so angered Mr. Tang that he beat her till she became unconscious, and would doubtless have carried out his purpose if the neighbors hadn't come to the rescue and held him till his anger subsided. Since that time he has prevented her from coming to the meetings, and when he finds her praying he either knocks her over or pulls her roughly to her feet. He tells her she is crazy to pray to empty air—that is, if she wants to pray to a living God she can pray to him. She is only a shadow of her former self, but she says she simply cannot give up her Lord and that through all her suffering her heart is filled with peace and that she, with her two little girls, are praying for the conversion of her husband. Will you not join with her, you who believe in prayer?

Wuweichow, China.

A Missionary Wedding on the Inland Sea of Japan.

JAMES H. FRANKLIN,

Secretary American Baptist Foreign Mission Society.

On Saturday afternoon, January 30, 1915, a most interesting wedding occurred on board the Pacific Mail S. S. Mongolia, which sailed from San Francisco, January 9.

Among the Mongolia's passengers were thirty missionaries, who were in general agreement that the voyage was one of the most pleasant they had ever made. The missionaries distinguished themselves in the deck sports and in other ways, one of the young ladies, Miss Alma Favors, taking as many as three prizes. To the great surprise of the passengers, it was announced at Yokohama that Miss Favors would be



C. H. PLOPPER AND WIFE.

taken as a prize by a missionary in China before the Mongolia was out of Japanese waters.

A wedding had never been solemnized on the good ship *Mongolia*, so the best of preparations were made for the unique occasion. Passengers went ashore at Kobe and secured an abundance of evergreens and flowers, with which the music room was beautifully decorated. Promptly at six o'clock in the evening, while the wedding march was being played, in the presence of the officers of the ship and all the cabin passengers, Rev. Clifford H. Plopper and Miss Alma Favors, missionaries of the Disciples' Board of Foreign Missions, were united in marriage. The civil requirements had been met at the office of the American consul at Yokohama, while I had the pleasure of performing the ceremony aboard ship. Nothing was

lacking to make the wedding complete. Rev. E. J. Lee, of the Episcopal Board of Missions, acted as best man, while Mrs. Peeke, of the Dutch Reformed Mission, was matron of honor, and Miss Baker, of the Methodist Episcopal Board, was bridesmaid. Flower girls scattered petals along the way. The officers and passengers presented the couple with a purse of gold, while Captain Emery Rice, of the *Mongolia*, gave a really great dinner in honor of the occasion. Mr. and Mrs. Plopper will make their home in Nantungchow, Kiangsu Province, China.

Lest a multitude of young people should engage passage on the *Mongolia*, it should be stated here that nothing like it ever occurred before on that ship.

A Pagan Intercession in the Philippines.

L. B. KLINE, M.D.

During a trip recently taken among the mountain pagans of Abra, in company with Evangelist Alejandro Annunciaeon, our ears were arrested by a



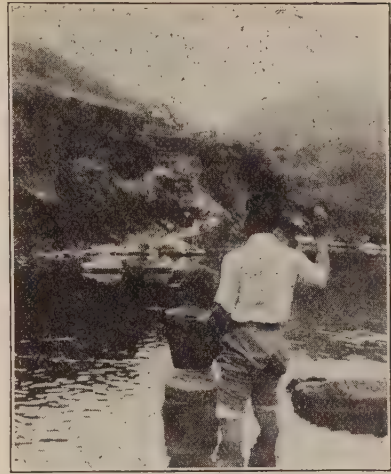
Dr. Kline and two of the Tinguian men who accompanied him on his journey among the Hill Tribes. Nahaot, the man on the right, is called the wisest of the tribe. His wife was baptized.

strange clanging in the distance. It sounded not unlike beating upon tin pans that farmers use in bee-swarming time. We knew it signified a Tinguian feast of some sort, so turned aside to witness what was going on. Giving our horses to the hand of a native, we

climbed the ladder and entered the bamboo house. There squatting on the floor were four men—the band—engaged in making the musical noise. Their instruments consisted of three beaten brass tom-toms and a crude drum. One hand, palm down, strikes the brass, producing a clear, bell-like note; the other hand follows immediately and breaks the vibrations produced by the former. These beats follow in rapid and regular succession, giving rise to the tattoo we had heard from the road. Over in the corner lay a man on a padded mat. He was not more than thirty, and suffering from the last stages of consumption. Aside from the long-stemmed pipe from which he took an occasional puff, he evinced but little interest in what was going on. This feast then, it was easily apparent, was a ceremony in honor of the Anitas, or native gods, to allay their wrath and save the life of the husband and father. In the middle of the floor were piled the articles sacrificed—food, household utensils, drink, tobacco, rope, cotton, and beads. Standing beside these was an old woman, the pagan priestess, her body swaying, both hands covering her face, crooning a prayer promising the spirits what the man would do if

they would spare his life. The priestess wore an Indian-like crown of many-colored feathers stuck into a cotton head-band, which served besides adornment as receptacle for the ever-present pipe and tobacco. Her body was girded with a single cloth of striped material, and her arms were covered with beads.

In the seance, it appeared, it was necessary that the subject be seated beside the sacrifices, but as he was too exhausted to sit, his ten-year-old son served in his stead. The latter was made to squat and over him five spears were stacked; over these was spread a cloth, forming a sort of tent. The priestess chose a young Tinguian woman as partner, and each took a stand opposite with the tent between. Each held at arm's length a head-ax above the spears and at intervals would clang them together. She danced with the music in a semi-circle around the tent, swinging her head-ax and chanting to the spirits, always keeping her partner just opposite. At frequent intervals she would take a drink of basi, an unrefined whisky made from the sugar cane. Occasionally she would pass a drink to the others, but she herself and the little boy were favored with a quench most frequently. We soon observed that each maneuver of the priestess had its meaning. For example, she drank some basi and threw the empty cup backwards over her shoulder. If it landed right side up, it would be taken as a favorable omen. Again, she took a cup and poured a little on the vertex of the boy's head. If it flowed in a straight line down the middle of his back, that too would augur well for the man's recovery. It happened that both these signs were thumbs down in behavior.



Baptismal scene at Malib, five days' journey from Vigan, in the "head-hunter" country.

We had far to go that day on our journey, so, after watching them for a half hour, we passed on. In the yard we noted preparations for the pig roast. The revelry and feasting would endure for the better part of the day. The priestess takes for her own all the articles sacrificed, a portion of the roast, and all the basi she can drink as a reward for her act in mediating the wrath of the gods.

On this journey, which lasted twelve days, thirty turned from darkness to light, one of them being a former priestess. A spirit of regeneration is surely springing up among these mountain folks, and they are asking us to disciple them. They number hundreds of thousands, and we have no missionary doing exclusive work among them.

"Seeing Daylight" in China.

ELLIOTT I. OSGOOD.

When you have been working at a very difficult task, what is the most intense moment in it all? Isn't it just when you are beginning to "see daylight?" Well, we have been pounding at this rock of Chinese superstition,

pride, love of ancient customs, unwillingness to believe in anything but their own creation, suspicion of everything foreign—and we are just "seeing daylight." Sunlight never looked so beautiful.



Eleanor Osgood and her parents at Chuchow, China. She was born in China and has one American playmate in the city, who is Mr. Dannenberg's little girl.

Here's one glimmer. We were in a group of some of the best men in the city and discussing great principles of religion. The subject of denying self for others came up.

"Talk about that," exclaimed one of the biggest of them; "Confucianism doesn't have anything in it worthy of being so labeled. We have to go to Christianity to learn about it."

Then turning suddenly to me, he asked, "Suppose you saw a child fall into a well and there was no one else near, and you had no rope or ladder: would you go down into the well after the child?"

"It's done over and over again in Christian lands," I answered, "and looked upon as the real thing to do."

"Yes, that's just it. But do you think Confucius teaches us to do that way? Not by a long ways. He says you are a grown man, much more valuable than a child. It is better to let that which is less valuable perish than that your more valuable life should be placed in jeopardy. And that's a sample of our

boasted Classics, which we have considered sacred," he added, sadly.

We waited for him to finish. It wasn't needful for us to preach. He was doing it. By and by he resumed:

"Now, Christianity puts the moving impulse into men's hearts that when they see some one else in danger or need, they don't stop to argue the question concerning its relation to themselves, but causes them to plunge in to save the other one. That makes a world of difference between Christianity and Confucianism."

"But," I argued, "the Chinese people believe in the Christian principle when they are the child in the well. When your city asked me to go over the wall in the time of the revolution and get Chang Hsun to go on without attacking this city, I don't remember hearing any one among you finding fault with my doing so. When you are the 'child in the well,' you like the principle best."

"Yes, and being once saved from the danger by you who acted on the Christian principle has led us to see how empty our boasted Confucian principle is and how much greater are the teachings of Christ."

We have now a Bible class of a half dozen of those men who sat around that table that day. Two of the finest of them have already declared themselves for Christ and are only waiting for baptism until they can persuade some of the rest to come with them. One of them is one of the finest teachers of the Chinese classics in this district. Owing to the closing of some of their schools by the troubles, we got him to teach in our Christian school. We sent him down to Nankin the other day to a teachers' institute held by our Christian missions. This was how he reported his attendance at the institute:

"They had some fine men leading the classes in the institute," he began. "The man who had the department of Chinese, however, knows more English than he does Chinese. So when he began asking us to express our opinions, I got up and took exception to some of his ideas of teaching Chinese. The foreigner who was presiding didn't under-

stand me very well and asked what was the matter, and the speaker explained to him in English that I was criticising some of the ideas advanced. He didn't stop to question farther. Seemed to think I was in for a scrap. Said we had better not have any discussion until later.

"I subsided, but the next day, when we were again given opportunity to discuss, I started again. That seemed to fix him. When he had evening worship with us, he prayed that if any of us could not see the same as the teachers, that we might be led to be peaceful about it. I saw he believed in praying plainly, but I kept still.

"However, the next evening he invited one or two of us to his house. He was very nice to us. Had prayers there with us again. He prayed about the same as before. While he was praying out loud, I had a sort of prayer in my heart to God that God would lead him to hear what I had to say. Sure enough, when he got up he asked me to say what I wanted to. He listened very carefully as I made my points, and when I got through I saw a light come over his face.

"Well, I thought you were trying to hit at empty air, but I see you were trying to hit at a real thing," he exclaimed. Then he got enthusiastic. "This means that our institute is going to accomplish something. This is the kind of suggestions we want. Most of the men are unwilling to so freely make criticisms as you have," he wound up apologetically."

Now, maybe most of you people don't see anything wonderful in that report. If, however, you had known that man as a thorough Confucianist; had watched his moral life and had seen the pride he took in his uprightness, and had seen his persistent aversion to all that



The Pen Pagoda, Chuchow, China. The top was made to resemble a Chinese pen, and the pagoda was built in honor of the students of old China.

had the odor of Christianity attached to it, you *would* see something wonderful in that man reporting himself sitting quietly in a prayer service, and even saying that he prayed in his heart for a definite thing.

That man and another like him have got a Bible study class from among their teacher friends, and meet with us every week. They have definitely decided to follow Christ, and are using this method to lead some of their closest friends to come with them and all be baptized together. That means that some of the greatest educators and most influential men in this city are coming to Christ this winter; and that means that we will see still stranger things in this city in the years to come. Don't you think we are "seeing daylight?"

Chuchow, China.

And all thy children shall be taught of Jehovah; and great shall be the peace of thy children.

On the Top of the World.



Dr. Shelton and Tibetan boys. One of the boys is looking through his telescope.



Happy Korean children dodging the camera.



A four-year-old Japanese nurse boy.

How Two Evangelists Escaped from a Cannibal Feast.

E. R. MOON.

This is the picture of an Nkum (the "u" is pronounced as "oo")—one I took while Mr. Hensey and I were visiting our work in the back country about a year ago. We stopped for a few hours at one of our posts and he came, clad in all his glory, to pay us a friendly visit. His wife, or rather one of his wives, stands to the left in the picture, with his chair under her arm.



The Nkum in full dress.

This man represents the highest rank in the social order of the Ba-Nkundu people. He always wears this high hat, which is the distinctive mark of his rank. When you meet him you never greet him with words, but by a few solemn claps of the hands, to which he responds with a native proverb. This proverb is usually given in a very low, guttural tone. His necklace is of leopards' teeth, and the principal part of his clothing is animal skins, of which nine is the proper number. In his hand you will notice a brush; this answers the combined purpose of scepter and fly-brush. The stick is only a walking stick that all African travelers carry to help them walk on the small poles which are felled across the swamps to keep one from miring.

The Nkum may go to battle, kill as freely as he chooses, but no one would ever harm him. His rank is hereditary, and there may be more than one in a village. There is so much superstition about the Nkum that I sometimes think his order is more religious than social, being a kind of high priest, but very

different from the witch doctor, for he engages in no kind of sorcery.

There is an interesting story connected with this particular Nkum. It was when the Bolenge evangelists first went back to Nkole, near where this Nkum lives. The evangelists were Bontaci, Timothy Iso, and Bompulenge. They had with them Bonkinga, a young fellow who had not yet been baptized. When they decided to go on to Nkole, this boy begged them not to go. He said, "We shall surely be killed." They went on to Nkole and began to preach there. This Nkum sent word to the chief of Nkole to bring those strangers over and they would have a feast. But the chief sent back word that he feared, for they claimed to come from the white men. The Nkum sent back word that he would buy them, so the price was fixed at twenty-five anklets. The evan-



Two Congo evangelists and their wives. Bantaci to the right, is one of the men whom the Nkum wanted for the cannibal feast.

gelists knew nothing of this, but wondered at the crowds of people gathered here and there in the village. Finally a boy came to Bontaci and asked him to teach him the words of God. He did not want to be taught there, but some place where they could be alone; so they went off, and when they were alone the boy told Bontaci the plot against them. They could not leave then, so they slept that night under a rude shelter without any side walls. The next morning they continued to preach and, passing by the chief's place, saw where the brass anklets were being collected, but there were only sixteen—the price had not yet been raised.

The evangelists stayed until about noon, then announced that they were going back. The people, of course, begged them to stay, but they said, "No, we preached to you yesterday and all forenoon; now we must go." There were men lying in ambush along the path to seize them as they left the village, but the boy that first warned them

had told them of another path, by which they made their escape after paying the boy for his help. When they got back to the villages where they were known, the people were surprised at their return and said, "Surely your God is God himself," for he has preserved you.

Bontaci was with Mr. Hensey and me when we made the visit there last year. The Nkum did not know him until he told him that he was the evangelist that he had tried to buy for his feast. He was very much frightened at this and said, "Let us form a great friendship," which is done by the exchange of presents. But Bontaci told him that it was impossible, for he had brought nothing with him for presents; so he had to leave the Nkum very much troubled in mind because of his former deeds of unfriendliness.

We now have teachers in all those villages and in others far beyond, but it is ever hard for men of rank to serve the lowly Nazarene, so the Nkum is still far from the Kingdom.

At Home on the Roof of the World.

AN INTERESTING LETTER FROM TIBET.

H. A. BAKER.

Batang at Last.—After just about three years from the time we gave up our work in America to come to Batang, we reached our destination. About half



of that time was spent in lower China studying the language and waiting for this part of the country to get quiet enough to warrant our coming on west. One month we were on our way to China, and six months were spent in traveling from lower China to Batang. Of this, four months was actual travel. So in all we actually traveled five months coming from America to here, and have traveled a little more than half way round the world. But we have had good health

and a safe journey. Our goods came through without loss or damage. We are comfortably located here and happy to be here. The Lord has surely been good to us.

Chinese and Tibetans in Batang.—From the time we left Tachienlu we traveled for a month through country that bore no trace of Chinese life and customs. The houses in which we stopped at night were the large, two-story, flat roof, Tibetan houses. Excepting here and there where a few Chinese merchants were doing business, all the people we saw were Tibetans. In appearance they strongly resemble the American Indians. In habits, as well as in features and life, they are as different from the Chinese as we are. When we reached Batang, however, we found we had not by any means left all the Chinese behind. Perhaps a

fourth of the people in Batang are Chinese who have come in here in the hope of bettering their condition in a financial way. The merchants here are practically all Chinese, most of whom after coming here have married Tibetan wives. Their efforts to make a Tibetan house look like a Chinese shop only reminds one that they too are foreigners in a foreign land.

Two Distinct Kinds of Mission Work.—It follows, then, that there is of necessity two distinct kinds of mission work here: that carried on among the Chinese in the Chinese language and that carried on among the Tibetans in the Tibetan language. When we came in here after the forced absence of all the missionaries for three years, as one would expect, we found the work somewhat demoralized. Some thirteen Chinese had been baptized by Bro. Ogden and Shelton before they went home. Of these, all but three have gone to other places. Of those who had been regular attendants at the services, but very few are here now. This is due to the transient nature of the Chinese population here.

But there are those who have been here all these years and they were ready to welcome the workers back and came

at once, saying they wanted to identify themselves with the church. They hunted up their friends and brought them around, and they in turn brought others until already there have been some fifty who have said they wanted to be Christians. Of these, perhaps the greater number do not have a very definite idea of what that means, perhaps only thinking that the church had a good reputation and that it would be a good thing to be connected with it, yet willing to find out more perfectly whatever it has to teach and offer. There are those who come from selfish interests and for help, as for instance, one man who was released from jail and the next day came to register as an inquirer into Christianity. The next day he was again locked up in jail. He, like some we have in every land, wanted to use the church as a cloak to cover his own misdeeds. Some hope for a better name to promote their trade. But there is no small number who have heard preaching in their home towns and who come really seeking after God and with a real desire to be Christians. The interest seems to be growing all the time, and already there is evidence that the gospel is at work. As at home and everywhere the gospel goes, it is the few that are



The Christmas feast for the poor at Batang. Dr. Shelton is serving soup from a Standard Oil tin.



The hospital at Batang. The walls are of mud.

chosen and that bear fruit. But it seems that the seed that has been sown all over China for a hundred years has been preparatory to the harvest, so that now people coming from any place in China, as they do to Batang, already know enough about the gospel to have the way prepared for being led to a personal knowledge of Him whom to know is Life.

The work among Tibetans is still in the seed-sowing stage. Their own religion forbids their even listening to any other doctrine. They think we, like the Chinese, are in here to get land or gain of some kind. Any who come to the services are sure of the ridicule of their friends. But the gospel is sure to win. One woman who, some years ago, took her son to Tachienlu to make a priest of him despite the opposition of her husband, who had been studying Christianity, now brings to church every one she can persuade to come, and shows by her life that the gospel is finding its way to her heart. One man whom they have

tried for years to get to come to church now comes every Sunday in spite of ridicule. He is one of the most influential Tibetans here. Some thirty Tibetan children come to Bible school every Sunday. So, through preaching, teaching, day school, and by all means we strive to save some and to sow the seed which in the Word of God shall not return unto him void.

Christmas Dinner for Tibetans.—As there are even more poor here than common this year, due to failure of crops, it seemed that it would be in accord with the spirit of Christmas to do something for them on Christmas day, so the Christians, and others who cared to, contributed some money and prepared a dinner for the poor. Slips of paper having a verse of Scripture and the statement that it was Christ's birthday, written in Tibetan, were distributed to two hundred of those who were so poor they could scarcely be said to ever have a full meal. Christmas day they came to Dr. Shelton's house, where they sat down upon the ground in rows. Each one had his bowl. As fast as a bowl was emptied it was refilled with buttered tea, beef and turnips, beef broth, or parched barley meal, until every one had all he could eat. In addition, each took with him about enough for another meal. The poor, the lame, the blind, the halt were there. I suppose the "worthy poor" were there; I hope the "unworthy poor" were there, too, for after all, there is the place that our gospel differs from all others—it is the gospel to the "unworthy." May it not be that this small ministry to the "least of these" may help to show the distinction between a gospel of forms and one of life, and help point the way to these people who "have a zeal for God, but not according to righteousness?"

First Impressions of India.

RAY E. RICE.

We are now at our station in India. This is a great country, and Damoli is a very interesting place. The missionaries are doing a great work. The school work goes on well, except for a

temporary disturbance caused by the plague. The hospital is wielding a greater influence day by day. The evangelistic work strikes deeper. The ze-nana work is spreading in influence.

These are the impressions that are forced upon us as we see the workers and the people.

The orphanage is prosperous. The boys are real boys. They like play just as well as American boys. They can play, too. I am trying to learn their games. If it appears best, I will teach them some of our games. The spirit of fair play and honesty in games is very important in this land where honesty and uprightness are strangers save among the Christians. The opportunities are unlimited. The boys are eager to learn. This work is attractive, and we are glad that we came to help.

Our Sunday-school this morning was great. The plague is here and is spreading. In some towns the people are dying by the hundred. Some of the towns are deserted. The plague seems to thrive in cold weather. Now that warm days are coming it will subside. This visitation cut down the attendance in our schools in the town, but the total at the church was one hundred and sixty-eight.

There are eleven classes in the Sunday-school. Dr. McGavran has just succeeded Miss Franklin as superintendent. The teachers are our best Christians, some of whom teach in our day schools also. David Rioch teaches one of the boys' classes. His boys are in their teens.

As I sat in the Head-Master's class this morning two thoughts came to me.

One was the contrast in the faces of those who were in that men's class and of those whom we saw in the bazaar. The followers of other religions seem so sad. They seldom smile or laugh. Perhaps I should not make it so strong, but they are not as happy as our folks. Instead of fearing the gods as the heathen do, our people can love their God. The second thought was that our people wear clean clothes. They may not be so clean as those who take ceremonial baths, but they look clean. The women's class was a beautiful picture. Their faces were happy and their clothes were clean. Such are the differences which one sees very quickly in this non-Christian land.

David Rioch presided at the communion service, as W. B. Alexander was out near Hatta with the evangelists. The service was uplifting and hopeful. They say that the East cannot be hurried. That may be, but the quiet work of the missionaries is helping to make the new India more rapidly.

It is nearly time for the annual convention. Our missionaries are praying for its inspiration and success. They do not fail to pray for the Men and Millions Movement and for the Kingdom everywhere. Our work in this country has had much influence and will grow more and more. Again we rejoice because we are here to play our part.

A Crisis and An Opportunity.

The Foreign Christian Missionary Society is facing a grave crisis and a tremendous opportunity. First, a crisis because of the present world-war. The missionaries are finding the problems very perplexing on account of the increased complications of the war. Those in Africa find it hard to get food. Shipments from England are partly cut off. Second, an opportunity because all the doors are open to our gospel message.

The commission which has just returned from the mission fields reports that never before were there such pressing and urgent opportunities. A thousand Macedonian calls are ringing in our ears. To falter now means defeat. To simply hold our own, and fail to go forward, would deprive us of our leadership. On account of this *War Emergency*, can't you help us? *Command us by your check to go forward.*

Native Leaders in Our Mission Fields.

A STRONG JAPANESE PREACHER.



Hirai San, of Tokyo, Japan. Hirai is pastor of our strong Takinogawa Church, and one of the leaders in the Margaret K. Long Girls' School. He teaches the Bible, and is much beloved by all. Our missionaries call him the "Charles Medbury of Japan." He has a charming wife and family. We are especially fortunate in our Japan mission in having several outstanding Japanese leaders. Hirai San is one of these, and his influence is a great help to the work of our mission.

Biographical Sketches of Our Missionaries.

DR. AND MRS. LOUIS F. JAGGARD.



[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Louis F. Jaggard was born in Brimfield, Illinois, September 14, 1877. His family having removed to Kansas, he spent several years in that State. At the age of fourteen he gave himself in love and trust to the Lord and was baptized. He attended the public schools in Howard, Kansas, and later attended Drake University in Des Moines, Iowa. From Drake University he received the degree of B.S. in 1906, and the degree of M.D. the year following. Being poor, he worked his way through the schools, and felt amply repaid for all that that involved. While he was a medical student he volunteered for the foreign field.

Mrs. Jaggard was born in Des Moines, Iowa, December 20, 1879. Her maiden name was Anabella Marsh. When she was fifteen years of age she became a Christian. She attended school in Indianola and in Des Moines, and was graduated from the Indianola High School in 1898, and from the Capital City Commercial College (Des Moines) in 1906. On the fifth of December, 1907, Miss Marsh and Dr. Jaggard were married and soon after left for the field, arriving at Bolonge on April 23, 1908.

On reaching Bolonge they began work almost at once. Three days after their arrival Dr. Jaggard started on an evangelistic trip with Mr. Eldred. By using Mr. Eldred as an interpreter, he was able to give medicine to the sick and perform some needed surgical operations. In twenty-five days they traveled 250 miles on land and 125 on the water. While serving at Bolonge, Dr. Jaggard had charge of the medical work, taught a class in the day school, and helped with the general work on the station. After the first week Mrs. Jaggard had charge of a class of girls. She found these girls eager to learn to read and write, and as capable as girls of the same age at home.

In the month of October following their arrival, Dr. Jaggard assisted Mr. Eldred in opening the station at Longa. The next year he and Herbert Smith selected the site for the Lotumbe station. In January, 1909, Dr. and Mrs. Jaggard made Longa their home. Among the things the missionaries had to do were these: finish their mud house, hang doors and windows, make cupboards, fence the house with a stick fence, build a cook house, fence one side of the station, construct a shed for making brick and a kiln for

burning them, build three two-room houses for the workmen, and a tabernacle for church and school large enough to seat three hundred people. In addition, he had to clear the station and to plant trees and to do many other things to make the place neat and attractive. Meanwhile he was serving as physician and surgeon, as preacher of the gospel, as a teacher in the day school and in the Sunday-school. He had to do everything that any pioneer is called upon to do. Moreover, as he could find time, he went out into the back country and preached the gospel and healed the sick.

Mrs. Jaggard went with him on some of his preaching tours. Mrs. Jaggard was the only white woman many of the natives had ever seen. The natives thought she was a spirit and were sore afraid. When their fear subsided they wanted to feel her hands and arms and to have her unloose her hair. They wanted to assure themselves that she was flesh and blood like themselves, and not a specter.

When Dr. and Mrs. Jaggard were at home on furlough they visited churches and assisted in the rallies and at conventions. Dr. Jaggard is a born orator, and speaks with great power and great acceptance. He had a wonderful story to tell of the triumphs of the gospel among the people in Congoland. Mrs. Jaggard thrilled all who were fortunate enough to hear her message.

Most of the time since their return to Africa from furlough has been spent at Monieka, the most remote station of the Society in Africa. Monieka is two hundred miles from Bolonge. Monieka had been visited by Dr. Jaggard and by other missionaries at different times, and some work had been done there; but Dr. and Mrs. Jaggard were the first missionaries to make it their home. When Secretary S. J. Corey visited Monieka, Dr. and Mrs. Jaggard moved into their little mud house. This was built for their cook house. Mr. Corey wrote: "The mud of the walls is not yet dry. The floor is dirt. They will have to live in this six months, till their new house is built. Their things are a great marvel to the natives, and large crowds have surrounded their house all day. The old chief and the village elder came over, and Mrs. Jaggard showed them the bed and other things. Finally she brought out a large mirror. The wonder of these men knew no bounds. Their hands went over their mouths, and their wonder-filled faces and cries of incredulity were striking. The old chief repeated, 'Wonderful, wonderful, wonderful,' many times, and added, 'God made it.' A doll that closed its eyes when it was laid down was equally wonderful."

Since that time Dr. Jaggard has built a house for himself, a cook house and storeroom, a two-room cottage for Miss Apperson, a shed for storing lumber and a workshop combined, a tool room, a temporary dispensary, a temporary hospital, and a tabernacle eighty feet by sixty that answers for both church and school purposes. The lumber was taken from the forest and fitted for use. The bricks were molded and burned.

Dr. Jaggard has all the medical work that he can do. Patients come from near and far some come from villages a hundred miles away; in his absence on furlough some men who were suffering from elephantiasis went to his place and stayed there for months till his return. White men at the trading posts and travelers and officers of the State and the missionaries need treatment as well as the natives. The medical work breaks

down opposition and superstition and prepares the people to hear. In one place the people cursed the missionary and wanted to fight him out of their town. Two men of the place who were believed to be disabled for life were operated on and were completely and permanently cured. The cure opened the doors to these men and many other doors and several villages in that section of the country to the missionary and to his message. So it is true that the knife literally cuts a way for the gospel.

Mrs. Jaggard assists the doctor in his operations. She administers the anæsthetic and prepares the instruments and the bandages. She gathers the women and girls into Bible classes and teaches them concerning God and Christ and sin and salvation. She teaches them to keep their bodies clean and to dress themselves decently and becomingly. She teaches the orphans she has adopted to use the sewing machine, to make their own dresses, to make the beds, to serve the meals, to wash the dishes, to sweep and dust, and to do

a thousand things that women must do if their homes are to be comfortable and beautiful. She teaches the orphan boys to wash and mend and iron their own clothes, and to prepare and to cook their own food. Mrs. Jaggard assists in the day school and in the Sunday-schools.

Dr. Jaggard has the oversight of the thirteen out-stations that are near Monieka and tributary to it. He visits these out-stations from time to time and sets in order the things that are wanting. Besides, he goes on long trips into the hinterland and preaches the gospel where the name of Christ had never been heard. He has charge of the church and of the examination of the men and women the evangelists bring in for further teaching and for baptism. In addition to all his other duties, he takes the Oregon up and down the river, and has taken her to Leopoldville and back once, and perhaps oftener.

Dr. Jaggard is the Living-link between the Central Church of Wichita, Kansas, and the Foreign Society.

“Why Didn’t You?”

[As a missionary was preaching to a group of natives in the Congo Free State, an old chief approached him and said: “Why didn’t you tell us sooner? Why didn’t you let us know?”]

“Why didn’t you tell us sooner?”

The words came sad and low:

“O, ye who know the gospel truths,

Why didn’t you let us know?

The Savior died for all the world,

He died to save from woe,

But we never heard the story;

Why didn’t you let us know?

“You have had the gospel message,

You have known a Savior’s love;

Your dear ones passed from Christian homes

To the blessed land above:

Why did you let our fathers die,

And into the silence go

With no thought of Christ to comfort?

Why didn’t you let them know?

“We appeal to you, O Christians,

In lands beyond the sea;

Why didn’t you tell us sooner,

Christ died for you and me?

Nineteen hundred years have passed

Since disciples were told to go

To the uttermost parts of the earth and teach;

Why didn’t you let us know?

“You say you are Christ’s disciples,

That you try his work to do;

And yet his very last command

Is disobeyed by you!

’Tis, indeed, a wonderful story:

He loved the whole world so,

That he came and died to save us—

But you didn’t let us know.

“O souls, redeemed by Jesus,

Think what you Lord hath done!

He came to earth and suffered,

And died for every one;

He expects you now to tell it,

As on your way you go—

But you kept the message from us;

Why didn’t you let us know?

“Hear this pathetic cry of ours;

O dwellers in Christian lands;

For the heathen stand before you

With pleading, outstretched hands.

You may not be able to come yourself,

But some in your stead can go:

Will you not send us teachers?

Will you not let us know?” —L. W. A.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

W. R. Hunt and family expect to leave San Francisco for China on the 8th of May.

Dr. James Butchart has been appointed the superintendent of the University Hospital in Nanking, China.

Dr. W. A. Frymire and Herbert Smith have made a seventeen-day trip in the back country, visiting the outposts and preaching in new villages.

Miss Rose T. Armbruster, of Japan, is living with her sister in Denver, Colorado. In that dry climate she hopes to perfectly regain her health.

Mr. and Mrs. C. E. Robinson are now in Joplin, Missouri. By the time their furlough expires they hope to be in perfect condition and abundantly able to resume their work in Japan.

A. F. Hensey, of Bolenge, Africa, reached England on the 15th of March. He and Mrs. Hensey have been for four years and four months on the field. They have come home on furlough.

Miss Armbruster thinks the luxuries people have now have impressed her more than anything else since her return. She believes that the vast sums spent on clothes alone, or furbelows rather, would be sufficient to carry on our work in all the world.

A. F. Hensey writes on the eve of sailing for home from Africa: "The war has hindered the work a little, but not as much as we feared. Conditions are very quiet now. We are completing four years and four months of service, but are in quite good health, though tired.

James C. Ogden writes that the country around Batang is unsettled in places. Robberies are numerous, money is scarce, and provisions are high. He adds: "But we don't expect smooth sailing all the time. The awful war in Europe has its effect here as well as elsewhere."

Miss Mary Thompson sailed from India for Australia on the 10th of February. Miss Thompson is supported by the churches in

Australia. Her work is done for the most part in the homes of the people. Of late her eyes have troubled her a good deal. Her associates hope that she will be able to return at the end of her furlough in first-class condition.

M. B. Madden baptized six persons in the Yumato River, near Osaka, March 11. These were a carpenter, a lieutenant, a doctor's wife, two young ladies who, having finished school, live at home, and his son Theodore. The doctor's wife is the first mother from the kindergarten, which began a year ago. There are several others almost ready for baptism.

Miss Edna Dale writes: "We have been having a wonderful time here this winter. It has been one of the happiest experiences of my life. The love of Christ which has come into the hearts of these girls and their zeal is truly inspiring. Miss Dale has charge of the Girls' School in Nanking, China, in the absence of Miss Lyon, who is at home on furlough."

H. A. Baker, of Batang, West China, writes: "We are well and the Lord has been very good to us. I am doing the best I can with the evangelistic work and studying Chinese every day, making the changes in the dialect that are necessary. I will begin studying Tibetan soon and also continue the study of Chinese. We are glad to be here and have found no disappointment in the prospects."

W. R. Holder has some valuable and interesting curios that he brought with him from Africa. He is now preparing to return to the field and has these curios for sale. One is an ivory war trumpet that can be heard at a considerable distance. One is an ivory tusk that was worn by a chief as a charm. He has other curios and will sell them at a fair price. He may be addressed at Roanoke, Ala.

Mrs. J. Coop, of Southport, England, entered into life March 16, 1915. Her maiden name was Bethea Jane Nimmo. Mrs. Coop was a devoted Christian and a good wife and mother. Her home and her hand were always open to the mission-

ary. Her family have been among the most liberal supporters of the work of the Society from the first. The sympathies of a great host will go out to the mourners.

H. C. Hobgood, who is now a Bolenge, Africa, writes: "I left all well at Lotumbe. I disliked to leave there for six months, but it seemed the only way to get Bolenge manned at all. I am already starting into the work here, although I know very little of what there is to be done. But the people are responsive and it will be easy to get along with them. My fellow-missionaries here will be just as delightful fellow-workers as were those at Lotumbe."

The Chinese still think the English language is the great climax of education, and they are hot after it—in the schools, I mean. The magistrate and some of the leading men are anxious for Frances to start a class for their sons. They do not like to trust the Chinese teachers of English, as they fear their pronunciation is defective. We will probably make arrangements for a class of them in connection with our school. Mrs. Osgood is going to teach more in that this year.

E. A. Johnston wants a picture machine to help him in his work on the Congo. A stereopticon is expensive and hard to handle. The Balopticon is a simple machine and will show pictures of any kind. It can be used with acetylene gas, and pictures can be secured at small cost. With this machine he can teach geography, history, hygiene, physiology, drawing, and manual training. These subjects cannot be taught by words alone. Some one whom the Lord has blessed may be willing to furnish fifty or one hundred dollars for this purpose.

R. D. McCoy reports eight baptisms in Tokyo on the seventh of March—six men and two women. The head student in the Fourth Year Class was one of these. He will be a leader in the Middle School next year. He is a strong young man and greatly interested in the Students' Young Men's Christian Association. Mr. McCoy writes: "The work is moving along as usual. We are finishing up the term's work and getting ready for the Commencement. There are twenty-eight in the graduating class of the Middle School. They have all passed the

examinations. There will be twelve from the Girls' School and four from the Bible College."

Dr. L. F. Jaggard, of Monieka, Africa, writes: "We are all well and the station work goes on in all departments. At Christmas time there were thirty-one baptisms and twenty-one evangelists were sent out. In some ways the last quarter was not up to the standard or as we would like, but we must have setbacks or we would become too independent. The offerings for the church for nine months have exceeded those for the whole of last year and that in spite of the war. We are in need of some things, especially medicine, but we hope for our supplies in due time. We rejoice in the progress of the past year and are sorry that all the aims were not realized."

This has been a very hard winter for the people locally. The magistrate buying in rice and selling it at a reasonable price averted real famine, but it took out all the ready money of the people. We did not suppose there were a great number of refugees about the city, not more than usual. Yet when the magistrate decided to distribute sufficient rice among them to carry them over the new year time, and sent a committee to visit the huts and give out rice tickets, in one day they gave rice to nearly 3,000 people, a half as many as the population of this city. It made my heart ache to see their rags and their babies strapped on their back.—Elliott I. Osgood, Chuchow, China.

Dr. George E. Miller, of Harda, India, writes: "We have a most delightful trip over and hardly knew there was war. London seemed like the London of seven years ago, though, of course, there were soldiers in evidence. Business was going on as usual, and the shops and stores were as busy as ever. We were glad to get in and out of the channel and harbors safely. We had no real stormy weather. In fact the sea was as smooth as on any voyage I have had. We are glad to be in Harda. We are settled down in the ladies' bungalow and have a cozy home. I went into the hospital work the next day or two after arriving, and have been on the jump ever since. There is certainly plenty to do here, as there is in every other station."

A JAPANESE SNAP SHOT.



Japanese kindergartners at play—a scene at one of our Tokyo kindergartens.

CHINESE MOVING PICTURES.



This is the typical wheelbarrow-man of China. The patient laborers push great loads on these barrows. They are used for travel also, and sometimes as many as six people ride on one.



Chinese tamping dyke with a heavy stone. Ropes are attached and the stone tossed up and down. The building of these dykes was superintended by one of our missionaries.

Letters from the Field.

AFRICA.

FROM LOTUMBE.

HERBERT SMITH.

We are glad to be able to tell you of the continued blessing on the work here. On December 27 eighteen were baptized, and



on the 3d of January fifty-two more. Nearly all our outposts have good reports to give. Some are very enthusiastic. Some of the inquirers had to be left behind because the canoes would not hold any more. A teacher reports that in his town the only people who have not

become Christians are the very old and the children. I think they will all come in due time. We will get the children in our schools and then they will grow to be strong men and women.

I am glad to tell you that we are getting our mail fairly regularly. The ships stopped for awhile, but they are coming again. The missionaries of the other Societies are coming and going about as usual.

The war has not affected the church very much. The offerings will not be as large as expected, since the people were cut off from a market for some time. Things are better now, however. The free movement of the natives had to be restricted because the State officers did not want them flocking into the towns of the Lower River, where all work was stopped. At present the people cannot move about without a passport, except in the immediate locality of their own homes. This will hinder them from coming here some, but in the present circumstances the rule is a good one.

HOW THE WAR AFFECTS CENTRAL AFRICA.

It was reported that some of the Monieka boys had been killed in a German invasion of East Africa, and our Dr. and Mrs. Jaggard wrote that the heathen population wailed all night for them. Congo is, of course, now under martial law. All white people, State men, traders, or those of the missions have reduced their workmen to the lowest possible notch, and the natives feel this loss of livelihood keenly. Our Christians seem to have implicit con-

fidence in us, and bring all fleeting reports to us for confirmation. When we get mail, war news, or a letter from our Administrateur Territorial, they are most anxious to learn the import. Yesterday the wife of the State official sent us some corn to grind for meal (necessity has driven her to American corn-bread: not a bad drive, was it?), and the carriers reported that the official had dismissed all his workmen save his soldiers. The natives concluded that wholesale killing was to begin at once. I said: "Don't fear; if we can't get money from Europe, how can they? How can they pay workmen? You are not Belgians, neither are we, and until you see us become afraid, you need not. If you do no wrong you won't see a palaver with the State." Then I laughed and told them why she sent the corn, and they went away perfectly contented.

Longa.

AS THINGS GO AT MONIEKA.

DR. L. F. JAGGARD.

Since I can do nothing else but sweat this afternoon, I will try to report the Christmas gathering of the evangelists. It was not as good as we had hoped, and it seems that things went against this time. The morning that they came in I started to Longa in a small canoe with six paddlers to see C. P. Hedges, Jr., who was not up to the proper capers with himself. Fancy two days in the hot sun in a little canoe, sitting on a small box for a chair. So the first week was gone before I got back to Monieka. Then it was too much of a hurry to give much instruction to the evangelists or inquirers. Thirty-one were baptized December 27, and twenty-two evangelists sent out the following Monday. On the way back home our large canoe was upset and a woman, who was baptized the day before, was drowned and a lot of the evangelists' salt and other things were lost. I had to go with a lot of workmen to raise the canoe the next day. So the work goes on.

At present we are working on the ceiling of our house, and I hope to get it done so we can put the tin roof on before we have to reroof it with thatch again. It is getting bad now. The winds are so bad up here. It is awful dry now, and some of these days there will come a good-sized hurricane and we will get everything drenched with rain.

It is hard to get anything to eat in the line of fresh meat now. I have had a fish

trap made and will try to get a mess of sardines to-night. We bought some third-class bacon the other day from a trader and paid only sixty cents a pound for it. Potatoes, when you can get them, are \$5 a bushel. Butter, 70 cents a pound, and we're lucky to get it at that. So that is the way a missionary gets rich. Milk is \$11 for 48 pints. But we are much better off than lots of other folks now.

School and work go on as usual. I have not taken on any workmen since the war broke out, and have discharged a few who knew more than I did, and so now I am at low-water mark to keep things going. The sawyers are still at the stuff for the hospital. I hope to get it nearly done before we go home, which by the way is only about another year. How time does go!

We expect Dr. Frymire up some of these days to help operate, and then I go with him across country to Lotumbe to return the compliment, and as I come back I will have to do some itinerating. Thus the work on the station gets interrupted.

We are all well. I had a little whirl at rheumatism, but was laid up for only two days. All right again now.

NOTES FROM LONGA.

CHAS. P. HEDGES.

We have just completed a bamboo and thatch building that will serve for school and church purposes. These will answer our purposes for the present.

When we put up our permanent building it will give the cause a prestige which any number of houses cannot create.

There seems to be a very great need at present for text-books for the schools. We are putting much time here in school

and we want something for those who are beginning to read. I have in mind something that I would like to do for the school, but now our press must be idle much of the time, for there is no one to take charge of it. Miss Eck will do all she can, but should give most of one's time to that work. Besides, Miss Eck will soon have other work that will keep her too busy to work in the printing office.

About two fifths of the land given us for our station was formerly a swamp and jungle. About one year ago I began to

clear it up and surveyed a drain ditch. For many months the inquirers and prospective evangelists spent three hours a day in digging the ditch. The rest of the day they were in school. Now the main ditch is finished and three fourths of the station is in a good, dry condition. I have several cross ditches to make before I can drain the whole station. This work has created quite an impression upon the people. I call it my Panama Canal. In the high water of last month we had a large canoe brought up into the station in this ditch.

I have our house about safe to live in now, although there is much yet to do before it is finished. Mr. Johnston has much to do also on his house to get it in fair shape to live in. Then we have the church and inquirers and evangelists to care for, and the tor palavers that are constantly demanding our attention.

We should have another man here. Our people are praying daily for one. When I told them that the Executive Committee could not let us have a doctor this year, they said, "We will not stop praying. Our faith is not so small as that." But really our condition here in Longa is like Lincoln's rat-hole; it will bear looking into. Mr. Johnston's and my furlough come so close together that we both will be away from Longa at least six months. Who is there to take our place? Can a new man of no experience do it? That is why we want a doctor here so that he can be getting accustomed to conditions before we go on furlough.

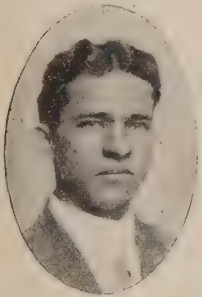
QUARTERLY REPORT FROM LONGA.

October—December.

E. A. JOHNSTON.

Lately we have had more grown folk and fewer boys as inquirers. Some have grown tired of waiting and have gone home, but others have held to their purpose even when they found that there was more to Christianity than being dipped in the river. At present there are thirty-two names on our list. On the part of many who have fallen out for a time there is a noticeable desire to return to the fold.

This quarter we baptized two women. That sounds more like China than Africa.



But there is an appreciable steadying of the work after a year following the disruption caused by the death of Mr. and Mrs. Eldred. The work begins to show the results of the continued residence of white missionaries. For the sake of this section of the field we pray that this may continue, for it takes time to establish confidence and get a staff of workers together here as elsewhere. The refugee women and the other women dependent upon the station number eight. We have eighteen evangelists at our thirteen out-stations, and there are fourteen more enrolled who remain on the station in training.

We are hoping to so free our hands from building and other labors as to be able to visit these men again. They do not do as well as we would like, but the probability is that we expect more than they are able to do. The more I see into the inner life of the people the less I expect from our evangelists under the present conditions of the equipment and knowledge. They are improving, however.

For the first month of the quarter the offering was made by pledges and taken from the workmens' pay, in large part, in connection with August and September, as we gave them only market money in these months. The November offering was over fifteen dollars and a half. The offering for December was only a little over five dollars. The falling off was due in part to the Christmas offering, which was over fifteen dollars.

This is not an exciting report, but it is far from being a discouraged one. I know a church at home that boasts beginnings from Thomas Campbell's time, with now about the same membership as our local congregation. We had to run that church repeatedly to get from it the hundred and some odd dollars a year they were to pay for our services. Just you watch Longa and you will see that other left far behind one of these days if it does not mend its ways.

INDIA.

A CHRISTIAN WEDDING AT DAMOH.

On February 6, 1915, we witnessed our first wedding in India. We had heard much about weddings in this land. There are all kinds of weddings. The laws of each religion control the weddings and their previous arrangements. So our rules control the same in our weddings.

The two people were from the low castes. The groom drives a cart for Mr. Alex-

ander's evangelistic camp. The bride, who has always done coolie work because of her caste, continues to do the same. To-day she is carrying dirt and brick while the men build the little houses for the Christian community here in Damoh. She just passed by the door a few minutes ago.

Both were dressed up for the occasion. The bride wore a new white sari, which had a red border. She looked very shy and also acted the part. The groom wore a clean shirt which these people call a coat. He wore stockings and sandals. These were extras for the occasion. His other clothing consisted of the ordinary cloth which the men wrap about their loins. He wore no jewels. His bride had a few bracelets on her wrists. Most of the women wear anklets of silver, and many of them wear toe rings. The ring in the nose and several in their ears complete their decoration. Even the poorest manage to have some jewelry.

Manka was the name of the groom. He had learned to write a little and was able to sign his name on the official book. He came to Damoh some nine years ago. When Dr. Jennie Fleming was here in the hospital work she taught Manka. Mr. Alexander says that the teaching which Manka received at that time was the early seed sowing. During the past two years Manka has been driving a cart with the evangelistic camp. He has heard the story told about the village camp fires. He has seen the earnestness of Mr. Alexander and the evangelists who go with him. All of these influences helped to bring Manka to come to Jesus. On Christmas day he was baptized.

The bride is known as Coral. She was one of the many women of India whose husband turned her out of the home. The husbands can beat their wives or turn them out of the home. No ceremony is needed. She brought two children here. Her little boy died and then her baby died. She was alone. Again the critical time of need was met by our missionaries who helped her. She threw off the chains of heathenism and was baptized three years ago. She has since been in the home at Kulpahar, but upon her return to Damoh she has helped care for her brother's family, in which the mother had died.

Instead of parents having to make arrangements for the engagement and the wedding, our missionaries did the part. Dr. Mary McGavran and Mrs. W. B. Alexander represented the woman. Mr. Alexander represented the man. The engagement was made on January 31, and seven

days later the two were married. Mr. Alexander officiated. The Christian community was present, with a number of the boys from the orphanage. The new wedding must seem very strange to those who have never seen any but heathen weddings. After the ceremony our Christians extended hearty congratulations to the couple. The groom had brought presents of parched rice and candies. He said, "In the temple of the Lord you should offer something, why shouldn't I give an offering to the children?" The couple looked happy as they left the church. Surely our people do all that is possible to show our new brothers the new order of things, "As they surely shall be."

AN EVANGELISTIC TOUR.

DR. JENNIE V. FLEMING.

Last week Miss Thompson and I, with Mrs. Shah and the two Bible women, went out to Rahetgaon for three days. We

worked in the villages on the way, both going and coming, and had such good crowds and they listened so well. We divided into two parties and altogether visited ten villages. Miss Thompson and I gave a dinner to all of the Christians, including the servants, as they were all Christians.

Things are so high now that the common people cannot afford wheat often, but are eating the cheaper grains. We would have enjoyed our visit more if the rats had not been so bad. The first night they kept us awake a good part of the time as they ran over us. I threw several off my bed. We are planning a trip out to Timarni and Handia, the two other out-stations, before Miss Thompson goes home. We know that this war will make it difficult to raise the money needed this year, and our sympathies and prayers are with you especially this season. We hope that the March Offering may not fall behind. The calls for help here in India are increased as they must be in all countries. We other missionaries are contributing toward the support of the many German missionaries who are cut off from any support from the homeland. We had a more quiet Christmas than usual. Instead of the usual Christmas tree for the children, they had only an entertainment

and gave an offering to the suffering children of Belgium. The children worked before Christmas and earned what they could and then the older Christians gave an offering at the church. On Christmas morning a thank-offering was taken for the Foreign Christian Missionary Society. We had two baptisms last week. One was the son of one of our Christian family, and the other was the brother of our cook, who was baptized about two years ago. The father had worked for different missionaries for years, but did not become a Christian. However, before his death some time he said he believed and would be baptized if he got well. The mother has not yet confessed her faith, and we so hoped she would when this boy did, but it is hard for the old people to change. We are hoping that this year may see many confess Him. Mr. Shah says the people in the villages that they have visited have listened so well, and Miss Thompson and I found it so, too.

Harda, C. P., India.

FROM HARDA.

H. A. EICHER.

I have been enjoying much better health this year than I did last, but still I have an occasional spell of fever or other weakness. Just before Christmas I had an attack of fever and I feared I might be down for a long time, but fortunately got it stopped so that I lost only a few days.

We have had last received notification of the sanction of the Government to the securing of the land for the high school.

As yet the land is not in our possession, and it will perhaps take a month or two to complete the formalities and turn over possession on the part of the municipality, but we have been given permission to begin work on the clearing of the land and preparing the athletic fields for which the Government is giving us a grant of nearly \$300. I was beginning to get anxious for fear we might not be able to get the work done in time to secure the Government grant, but now that we have been given permission to go ahead, I have put a force of men at work and hope to get it done in time.

Just after Christmas we had two baptisms, and to-morrow evening there will be



at least three more. The evangelistic work is starting out well. For several months it was much hindered on account of sickness. For several weeks all the evangelists were sick, and several of them much longer.

JAPAN.

WORK IN A JAPANESE FISHING TOWN.

P. A. DAVEY.

On November 13, 1902, a Middle School student named M. Minoru Wada was baptized. He soon showed he had special fitness for Sunday-school work. During my bachelor days he was my companion, and I thought he was a young man of promise. He entered the Bible Department of Drake College and was supported by the Young People's Mission Band in Sidney, Australia. Before graduating he took up secular work. But he was not satisfied. He went to live with his parents in Hota, a fishing town on Tokyo Bay. He became a teacher in a government school in a town nearby. But about a year ago he was dismissed because he engaged in Sunday-school work, the teachers there having a strong prejudice against Christianity. Nothing daunted, he gave himself up to Christian work. Last October his own mother and a married couple were baptized. He has two Sunday-schools, holds regular church services, and has a good influence. They are not supported by the mission, but are really in need of aid in their work.

At their invitation I visited Hota this week, taking my helper, Mr. Murakami, with me. On the first night forty people met in the Wada home to hear the gospel. Among the number was a Buddhist priest, to whom we granted permission to ask some questions, which we answered rather to his discomfiture. A lively conversation ensued which the audience seemed to enjoy hugely until 10.30 P. M.

The next morning I baptized Mr. Watanabe, a publisher, from Tokyo, whom Mr. Wada had led to Christ.

The service preceding the baptism was held in the home of a congregationalist, and we then went to the seaside. A straw hut on the sands made a fitting dressing room. I was sorry that Mount Hiji, so white and beautiful at this time of the year, was hidden behind a cloud. The water was not cold, being tempered by the warm Black Current. The young man said after the baptism, "I am very happy."

He invited us to the house where, as his guests, we partook of tea and cakes, and he

and others joined in thanks to God for the joy of His salvation.

After a good meeting with the children in the afternoon, and another good gospel meeting at night, we went back to our hotel and in the evening quiet thanked God we had come to Hota in his name, while the moon shone peacefully down upon us through the pine trees.

DO NOT SAY RETRENCH.

GRETCHEN GARST.

If the cry of the hearts of all our missionaries were put into words, I believe it would be much the same—*retrenchment impossible*. Have you thought of what that means? It means that we *must* go forward, and that with a strength and earnestness such as we have never had before. There isn't a station of ours in Japan that does not need more workers, especially Japanese. As we look back on the work of the years it seems that opening new stations was a mistake. And yet every bit of work was opened with the hope of meeting needs. Mistakes may have been made, but aren't we committed to the work now? As I think of great armies in Europe fighting, fighting; of nations giving of their best at all cost; for what?—then think of the everlasting conflict in which we are engaged—what if we were united in aim as those nations are! Don't the possibilities fairly stagger you? As each individual does his whole duty, those possibilities will become realities.

In the early years there was all the romance of missions. People knew little of the countries to which they went, and less of what mission work really implied. We are living in an age of progress in mission work that bids fair to keep up with the progress in industrial lines, educational systems, and all. The romance is diminished, but it is more than compensated for in the progress in all fields—progress in the missionary force toward united, effective effort, and among the native Christians in the same lines. There surely was never a time that more completely demanded the best that every Christian has to give.

Akita.

CHINA.

R. A. DOAN AT NANTUNGCHOW.

JOHN JOHNSON.

You will be interested to hear about a series of important meetings just closed here. Mr. Doan, finding it impracticable to carry

out his program of visiting the rest of the mission fields, owing to the war, decided to give several months to Bible teaching in China and Japan, and to the formation of men's Bible study classes something after the pattern of his own at Nelsonville. The first station visited was Nantungchow. In conjunction with the classes for Bible study we decided to hold an evangelistic campaign: Feeling certain that our own small chapel would only accommodate a small proportion of the crowds who would wish to attend, we secured from the Chamber of Commerce the use of a large lecture hall connected with one of the principal temples in the city, a building accommodating over a thousand people. The most sanguine of us scarcely expected that more than some 500 or 600 would attend. The weather turned exceptionally cold—several degrees of frost—making a large attendance still more unlikely. But we went ahead with arrangements, some of the city officials heartily cooperating by cleaning the building, loaning seats, decorating the building with flags and banners, large and small. For the first meeting they also sent the Town Band to play selections, with the result, that not only on the first day, but on each of the four afternoons we occupied the hall we had an audience of from 800 to 1,000. We could only seat some 300 or 400; the remainder stood, many of them for the whole of the two hours the meeting usually lasted.

Considering the crowd present, many of whom had never attended such meetings before, the order and attention was excellent. These meetings were specially valuable in that they attracted some of the best folks in the city, a class hitherto very difficult to reach. On this occasion not only did they attend, but several of them publicly expressed their sympathy with our teaching. They realize that China's greatest need at the present time is a religion, pure and spiritual, inculcating the highest virtue, and satisfying man's deepest needs, such as they see that of Christ to be. Mr. Doan and Mr. Han, one of our most eloquent native pastors, were the principal speakers. They spoke on such interesting topics, as the relation of Christianity to the State, to Society, to the Home, and to the Individual. After leaving the temple the meetings were continued, afternoon and evening, in our own chapel, for the other six days. Every forenoon Mr. Doan gave heart-searching Bible studies, which not only had the effect of stimulating Bible study, but of deepening the spiritual life of our members. As a tangible

outcome of Mr. Doan's meetings over sixty, males and females, signed cards indicating their desire to study the Scriptures. A men's class something after the order of Mr. Doan's class in Nelsonville has been organized. We covet your prayers that the class may grow as his has done, that it may be a blessing to the community, and the means of leading many to the Saviour. We ask your prayers, too, for our native pastors and workers; also for our eighty odd members, many of whom are very young and weak in the faith, that they may be kept from the evil of the world, faithful and earnest. For us, the foreigners, too, please pray that we may have the wisdom to guide and oversee, and the grace to live exemplary lives, by word and deed, commending the gospel of Christ.

STERN CONDITIONS OF CHINESE LIFE

GUY W. SARVIS.

We have had an experience during the past week which has brought home to us in a fresh way the conditions of life among which we live. On last Friday our teachers' nephew came to say that he was not very well and would we please excuse him that day. We thought nothing of it, but on Monday his nephew came to substitute for him, saying that his uncle was still not very well. We asked what the trouble was, and the nephew said that his uncle had some kind of breaking out on his face, but that it was unimportant. The next day the nephew came again to substitute and said that the teacher was worse. I questioned him more closely and decided that the matter must be serious. I sent him to the hospital to get a doctor to go and see him. The next day at noon the nephew and the wife and little boy of the teacher came and told us, in Chinese phrase, that the teacher "was not." He had died the day before, just as the doctor arrived.

SPECIAL WOMEN'S MEETINGS IN LUCHOWFU.

MRS. F. C. BUCK.

A week of prayer earlier in the fall seemed to make the Christian women realize the bigness of the opportunity which would be opened up to us with the dedication of the new church, and it also made us realize how small we were in number and ability for the task. How often we forget that God is guiding his own work! Before dedication day came, Mrs. John Darroch and Miss Margaret King, both experienced mission-



F. C. Buck and teachers in our Boys' School, Luchowfu, China. No. 1 is Mr. Wang, head teacher, a strong Christian young man and a fine influence in the city. This school is conducted in a Buddhist temple, turned over to our mission by the city authorities for this purpose.

aries, promised to help us for a week. Mrs. Bowman, of Wuhu, said she would be glad to come and help. As Mrs. Darroch preferred to do her work among the higher class of women, it was necessary for us to get in touch with these women and to secure lists of their names. We gave a feast, asking the four ladies of highest rank in the city. Much to our surprise all came, and within a week we had received lists of their friends' names from each.

We had our special women's meeting in the afternoon of dedication day. In spite of the rain over four hundred women were present. The remainder of the week it seemed best to have two women's meetings at the same hour—one to an invited group in one of the mission homes, in charge of Mrs. Darroch; the other being an open meeting in the church, conducted by Mrs. Bowman and Mr. Shi. Although the weather during the entire week was gloomy, the meetings in the church averaged about two hun-

dred daily. The groups invited to the mission homes were officials' wives, mothers of school girls and school boys, and wives of the city school teachers. Unusual interest was shown in both meetings.

Miss King came the second week. She was an untold blessing not only to the outside women, but to our own Christians. For two hours each morning she taught the Christian women and girls. The afternoon meetings in the church were a marvel to all. The women who came seemed to be filled with the deepest spirit of inquiry. Instead of asking the usual questions about our clothes, they wanted to know how to pray and worship. Many of them stayed for an hour after the meeting asking questions. The same women came day after day. The apparent results of these meetings are a weekly Bible class of twelve school girls, a most encouraging meeting regularly held in the homes in the west part of the town, where five women have already completed one of the simple Bible-study books, and the regular afternoon meeting on Wednesday, which has an average attendance of about forty. Our Sunday afternoon meeting ranges from one hundred to two hundred men. On Christmas day there were over eight hundred women and children present at the women's meeting. There seems to be no limits to the possibilities of the work.

Eight of the school boys were baptized a few weeks ago. Now they are each taking charge of a Sunday-school class. The Sunday-school is growing rapidly. Last Sunday there were nearly two hundred present, seventy-five of whom were new pupils. The hospital students and some of the older school boys have a Teachers' Training Class every Saturday morning. Mr. Buck is superintendent of the Sunday-school and teacher of the training class.

It is estimated that fully 30,000 people heard the gospel during the three weeks following dedication.

The children of Europe are entering into the spirit of sacrifice for their countries in sturdy and self-denying fashion. Can we ask our own Sunday-school hosts to do less than emulate them in self-denial for Christ?

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YOUNG PEOPLE'S DEPARTMENT.

TOPIC MAY 30.

"THE CALL OF FOREIGN MISSIONS FOR MONEY, MEN, AND PRAYERS."

"Scripture Lesson: Hag. 2. 4-9.

All Endeavorers of the Disciples of Christ will at once think of our great Men and Millions Movement in considering this subject, for that Movement stands for the three ideals mentioned. Perhaps a brief history of the Movement might be well:

In the beginning it was really the Million Dollar Movement, and was confined to new buildings and maintenance in the foreign field. Upon completing the raising of the million dollars, it was suggested by one of our consecrated laymen in California that a second million be raised; then the amount was increased to two millions and, finally, at the National Convention at Toronto in 1913, after a wonderful Sunday morning prayer meeting, Mr. R. A. Long, of Kansas City, pledged one million dollars if the brotherhood would raise five millions, making six millions for missions, benevolences, and education. The new organization was named the Men and Millions Movement. A. E. Cory, who was the chosen leader for the Million Dollar Movement, was made secretary of the later organization. R. H. Miller was later called to be a second secretary.

THE IDEALS OF THE MOVEMENT.

1. *The Consecration of Life.* One thousand workers are being secured to serve in the home and foreign fields. This may seem a large number, but when we consider the fact that in none of our stations are there sufficient workers and then think of the great unoccupied fields, we can realize that the present staff cannot do the work. God is calling a thousand of our young men and women to invest their lives for him.

2. *The Consecration of Large Gifts.* Our men of means, and there is plenty of wealth among us, are being asked for generous pledges for enlargement and

maintenance of the work in the fields. The needs are being presented to them in such a way that they cannot well withhold their gifts.

3 *The Consecration of the Churches.* With the thousand workers secured and the six millions dollars in hand, it can readily be seen that the regular support from the churches must be increased. Every man and woman in every congregation must be made to see his or her obligation in such a way that the giving may be proportionate and systematic and adequate.

(We will be glad to send a leaflet with full information in regard to the Men and Millions Movement upon request.)

HELPFUL QUOTATIONS.

"If prayer is to be definite and fervent and in faith, it must be intelligent. People must know what the Lord is doing through his chosen agents if they would present appropriate petitions before the throne of grace."

"Many a young man or woman imagines that as he enriches his mind and heart, as he learns art or music or a profession or a business, that he is learning to live. And so he is—after a fashion. But he never knows the deeper significance of life until he learns to die to self by living for others."

"Choose well your life-work. Find your calling. Serve that calling with the dedication of unfailing zeal. Magnify your calling above yourself. Do not do it for selfishness, but do it for your fellowman. This is not the world's way, but it is Christ's way. Heroes and martyrs do not go the way of the world. They go the way of the cross."

"This is one way (prayer) in which every Christian can assist in the work. It was the conviction of Hudson Taylor that some of the best missionary work is done by invalids, who never leave their bedrooms, or by old people, or by

those who are very poor and have not much to give, but they give the Lord that which is most precious—a true, yearning heart, a constant remembrance, a constant prayer.”

NANTUNGCHOW NEEDS A CHAPEL.

A large number of our Endeavor Societies take a missionary offering each month. We want to suggest to all our societies that a *special* offering is to be taken on the evening of May 30, for the building of a chapel in Nantungchow, China. We have prepared some splendid material for use on that night, which will be sent upon your order. This material may be used in connection with the articles published in this department. Your society will receive a communication on this subject, which we hope very much you will seriously consider and decide to use the literature.

THE NEED FOR MEN AND MONEY.

BERT WILSON.

The present situation on the mission fields is demanding the highest type of missionaries the Foreign Society can secure. In China just now the literati, the educated class of China, is being reached in order to lead them into the fullest usefulness as members of the church. We must have high-grade native leaders as well as missionaries. It is not possible for an inferior leadership to build them up into a strong, aggressive church. Again, we need the keenest missionary leaders in order to train the higher type of native leadership in the churches. Since China must be reached by the Chinese, the educated class of China must be reached by educated leaders; therefore, our missionaries must be able to train the brightest and keenest-minded men that come into the church. This is true also in Japan. Japan has a great educational system. Many of her young men are graduates of the high schools and colleges. This type of young men cannot be reached

and guided except by the brightest and keenest missionary leaders. If we were able to train up a native leadership in Japan of sufficient number, the whole Japanese empire might be reached by the Christian religion in this generation. In India the outcast peoples are being reached, but also the higher class. The gospel is reaching the educated class of India as never before. Their young men admire education. We need a strong missionary leadership in India in order to train the keener minds of India to reach their own people. As never before, all the mission fields of the world are calling for the highest and best men and women the church can produce. Only those who are thoroughly prepared intellectually, morally, and physically can succeed on the mission field to-day. The church, therefore, is asked to give its very best to reach the non-Christian people of to-day.

There is need also of larger gifts of money to meet the crisis. Many young people say that when they get rich they will give large sums, but the history of missionary giving shows that those who are giving large sums to-day began the habit of giving when they were young. It is a very rare thing for a man to give a large sum to-day who has not been giving smaller sums through the years gone by. Hence, there is need for our young people to learn the habit and the grace of giving. Christian liberality becomes a fine art, and when one has learned the art of giving cheerfully and freely to the advancement of the Kingdom he has really become a Christian. Many of our young people are now giving five and ten cents a week for foreign missions, and spending from thirty to fifty cents a week on personal luxuries. Amidst these wonderful opportunities to preach the gospel, these young people might well cut out their personal luxuries and give the thirty or fifty cents a week to foreign missions. In this way a habit will be formed and after they have secured larger amounts of money, they will be prepared for making larger gifts. The smaller gifts of the many are as important as the larger gifts of the few.

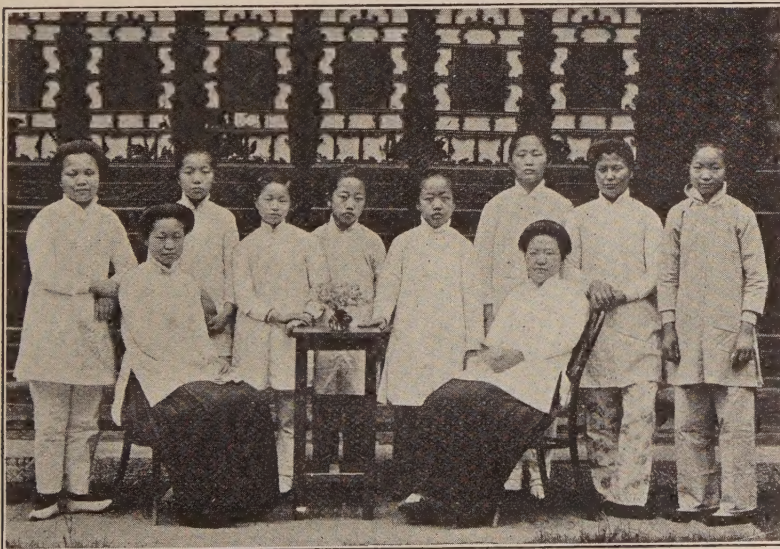
A CHINESE C. E. SOCIETY.

EVA R. BAIRD.

When the idea of a Christian Endeavor Society was suggested to the teachers of the Luchowfu Girls' School, they said, "Give us a half year for preparation." The large majority of our pupils were from heathen homes and we were not sure how the Christian Endeavor organization might strike them. Christian teaching is, of course, a part of our curriculum, but we had come to the place where our girls must do something more voluntary than their Bible classes. That the girls had never attended a meeting of the Christian Endeavor type proved, to our great surprise, an advantage. Instead of the hesitancy one might expect from girls in their teens utterly unaccustomed to public speech, our first meeting was a burst of spontaneity, prayers from the older Christian girls, Scripture verses from the younger pupils, all carefully chosen to fit the topic, and a few original remarks. It was my privilege to be with this society during its first year of organization, and if it did as much for its other members as it did for me, it was well worth while. It seemed to

me the flowering of the faithful work the school had known from its beginning. Girls timidly Christian became outspokenly so; others who had not been reached by the regular school activities responded to the appeal to loyalty, made by the Christian Endeavor. No matter how tired Tuesday afternoon found me, there was always inspiration in going to the Girls' Christian Endeavor. They ceased to need me, but I went for the rest to my own soul. The radiance of their faces when a new voice was heard in prayer, their faith that God will overcome parental opposition to Christianity, their eagerness to be true followers of our Lord, were a continual assurance to me that God was working in Luchowfu. Since my return to America last summer I have heard frequently from the girls, always saying, "Pray for the Christian Endeavor, that we may be faithful."

The accompanying picture is of the two upper classes and the two teachers, who have been the leaders in this Christian Endeavor organization. The two seated are teachers, and the others represent various stages of Christian development. Of the three short girls, the two to the right are sisters, girls



Leaders in the Christian Endeavor Society at Luchowfu, China.

of remarkable ability, whose hearts are passionately yearning to obey their Lord in baptism, but are waiting for God to break down the antagonism of a very stubborn father. And they are sure He will, too. That is the kind of a God the Luchowfu Girls' Christian Endeavor worship.

THREE JAPANESE GIRLS.

Mrs. Madden, missionary at Osaka, Japan, is very anxious to secure support for three bright Japanese girls. The school in Tokyo will take them tuition free, if \$2.50 a month be sent to supply their food. One of these girls is the daughter of a Buddhist priest. Her sister is one of our Bible women and is willing to provide clothes for her out of her small salary. The other two girls were baptized at Easter time. What Endeavor Societies will pledge \$2.50 a month to provide food for these Japanese girls, so that they may educate themselves to be Bible women?

SUMMER MISSIONARY CONFERENCES.

Endeavorers, Sunday-school workers, and all leaders in the various church departments! Please consider *seriously* sending a delegate to one of the summer conferences of the Missionary Education Movement. Go yourself! Or, send some one who is qualified to be a leader, but who lacks training along spe-

cial lines. You will say you never made a better investment for your society or school. At these conferences training for missionary education in all the departments of the local church is given. The best missionary leaders to be found anywhere are in charge of the program.

Some of our own prominent leaders will be on the Faculty and as platform speakers in several of the conferences. These meetings are as follows:

Blue Ridge, N. C., June 25 to July 4.
Asilomar, Cal., July 2 to July 11.
Silver Bay, N. Y., July 9 to July 18.
Ocean Park, Me., July 22 to July 30.
Estes Park, Colo., July 16 to July 25.
Lake Geneva, Wis., August 6 to August 15.

We will be glad to send literature giving full information in regard to these delightful conferences.

A SPLENDID RECORD.

The Mansfield (Ohio) Christian Endeavor Society has a rather remarkable record of giving. To go back six years, it is as follows:

1909	\$93.50
1910	55.00
1911	56.00
1912	55.00
1913	65.00
1914	62.00

This society has its own native evangelist in China.

BOOK NOTICES.

EPOCH MAKERS OF MODERN MISSIONS. By Archibald McLean. (F. H. Revell Co.)

This is a new edition of this work and prepared especially for Mission Study Classes. A series of questions has been prepared on each chapter. The first edition sold for a dollar a volume; this sells for fifty cents in cloth and in paper for thirty-five cents. Speaking of this book, *The Sunday School Times* says it "seems likely to rank as a standard in its important and daily widening field."

THE INTERNATIONAL MISSIONARY REVIEW for April has appeared. For one who wishes to know the best things said on missions in our day this Review is indispensable

and invaluable. The annual surveys of missionary progress, the comprehensive bibliography, the reviews of the most notable books bearing on missions constitute features which, by themselves, make the Review worth much more than the subscription. The subscription price is two dollars a year.

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